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ABSTRACT

This report of the Paris conference of the International Council for Adult Education (ICAE) consists of edited versions of all the written reports of the various sessions of the conference, together with a general introduction and other supporting material. The eight chapters of the report contain 31 speeches, policy group working reports, workshop reports, opening and closing addresses, a set of recommendations, and a list of participants. As summarized in the papers, the theme and topics of the conference focused on the dynamics of reaffirmation and renewal: renewal of the efforts and commitment to people in most need and not yet served; renewal of adult education as the key to the authentic development of oneself and society; and renewal of adult education as a social movement. Specifically, the conference was called to (1) support and strengthen the renewal of the intellectual and political basis for adult education; (2) prepare adult education, public education, and public opinion for the 1985 UNESCO World Conference on Adult Education; (3) broaden participation of related organizations, individuals, and movements in the issues of adult education; and (4) demonstrate the actual and potential effectiveness of adult education in attacking critical issues that affect the world. Topics covered in the report include education and work, primary health care, women's issues, rural education, literacy education, formal and nonformal education, communication and culture, education in prisons, new technology, migration and immigration problems, the history of adult education, and evaluation and participation in adult education. (Photographs of the conference are included in the document.) (KC)

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Towards an authentic development: the role of adult education

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International Council for Adult Education
Peuple et Culture
PARIS CONFERENCE 1982

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TOWARDS AN AUTHENTIC DEVELOPMENT:
THE ROLE OF ADULT EDUCATION

Report on

The Paris Conference

October, 1982

FOR ROBY

This report is lovingly dedicated to Roby Kidd, who died suddenly on March 21, 1982. That event, like Roby's life itself, was catalytic. It served to bring many of us together in a common loss and in a recognition that we were on our own.

Those of us associated with the International Council share a special loss, as the creation of the Council had been a central dream and then a central task for much of Roby's life. The measure of his skills and energy can be seen in the fact that so many people came together for the Paris conference, and that we could see so many activities and ideas beginning to take shape as practical programmes and projects.

Getting the Council started was not easy. There were many skeptics. Keeping it going was also not easy, especially in the early years. The last few years have not been easy ones for new international activities. But Roby kept at it in his own style of persuasion, cajoling and stubbornness, because of his deep conviction of the humanitarian importance of the task.

PREFACE

This Report of the Paris Conference of the ICAE consists of edited versions of all the written reports of the various sessions of the Conference, together with a general introduction, and other supporting material.

Editorial changes to original conference reports have been made solely in the interests of consistency and length, and every effort has been made to retain the spirit and the forceful expression of the Conference discussions.

Many people have contributed to the production of this Report, and grateful thanks are offered to them all.

In addition to the participants and contributors named in the body of the Report, the ICAE Secretariat would like to specially acknowledge the following contributions:

Patrick Healey: Editor

Gilda Mekler: Sub-editing and word-processing

Jocelyn Healey: Editorial Assistance

Jack McNie: Layout and Cover Design

ACKNOWLEDGEMENTS

Council officers are grateful for, and appreciative of, the many people and organizations who enabled the Paris Conference to take place.

We begin by thanking our member association from France, Peuple et Culture, for so gallantly and expertly organizing and hosting the conference. This contribution to the development of adult education will long be remembered. Particular thanks must go to Marc Vignal, President of Peuple et Culture, Bernard Smagghe and Guy Saez, Co-Secretaries-General, Muriel Mathon, Brigitte Verrier, Christian Carrier, Daniel Mandagot, Françoise Richard and Veronique Rousselle. Finally, a very special and affectionate thanks to Philippe Avenier, our brilliant Conference Secretary, who will most likely never again want to see an international conference.

We also express our sincere thanks to the members of the Paris Conference Committee of Bernard Smagghe, Philippe Avenier, Abdelwahid Yousif, Léon Bataille, Marianne Loupiac, Colette Humbert, and Alberto Melo, for very hard work and much patience while trying to work out arrangements between so many parts of the world.

Thanks must also go to the patronage committee in Paris, and to the Conference Advisors, both official and unofficial, who helped us get the themes sorted out and the process of organizing underway: Piet Dijkstra, Chris Duke, Arthur Stock, Bashir Bakri, Arthur Gillette, Margaret Gayfer, Paul Belanger, Ian Morrison, Paul Mhaiki, Paul Bertelsen, M.H. Körner, Heribert Hinzen, Jorge Serrano, Henri Desroches, Eva Rude, Paul Lengrand, Jakob Horn,

Lena Skoderman, Bruno Chopin and Jack McNie. Nor can we forget the corps of enthusiastic volunteers in Paris who did so much to help.

The conference could not have happened without the hard work of the ICAE secretariat: particularly Yusuf Kassam, who was responsible for so much of the shape of the conference; Eduardo Boza, and Jackie Sullivan, who worked endless hours to take care of a seemingly impossible number of details that no one else could have handled.

We appreciate the real intellectual contribution of those who took on key roles in the conference: the lead paper authors, animateurs, discussants and rapporteurs of the Policy Working Groups; the chairpersons and organizers of workshops and special sessions; and the speakers. Particular thanks to Malcolm Adiseshiah for taking on the immense task of Rapporteur-General.

The lively spirit of the conference owed much to the cultural events. We would like to thank all the performers, both scheduled and impromptu, in particular Arlene Mantle and the Senegalese drummers; as well as the artists who created the mural in Marly-le-Roi: José Balmes, Gracia Barrios, Eduardo Berroeta, Daniel Caselli, dian marino, José Martinez and Vivian Scheihing.

The fact that the walls were offered for the mural is only one example of the generous welcome extended to the conference by the mayor and town of Marly-le-Roi.

The ICAE is especially proud to have been able to collaborate with a number of generous and cooperative supporters of adult education in the financing of the conference. Our special thanks to:

- Agence de Cooperation, Culturelle et Technique (France)
- Arab Educational, Cultural and Scientific Organization
- Canadian International Development Agency (CIDA)
- The Commonwealth Foundation (U.K.)

- Dutch Ministry of International Cooperation
- Finnish Department of International Development Cooperation (FINNIDA)
- Ford Foundation (Eastern and Southern Africa)
- French: Ministry of Culture
    - Ministry of Cooperation
    - Ministry of Education
    - Ministry of Foreign Affairs
    - Ministry of Leisure Time
- German Association of Folk Highschools (DVV)
- German Foundation for International Development (DSE)
- Inter-American Foundation (U.S.A.)
- International Development Research Centre (Canada)
- The W. K. Kellogg Foundation (U.S.A.)
- Leverhulme Trust (U.K.)
- Norwegian Agency for International Development (NORAD)
- UNESCO

B L. Hall

Budd L. Hall
Secretary-General

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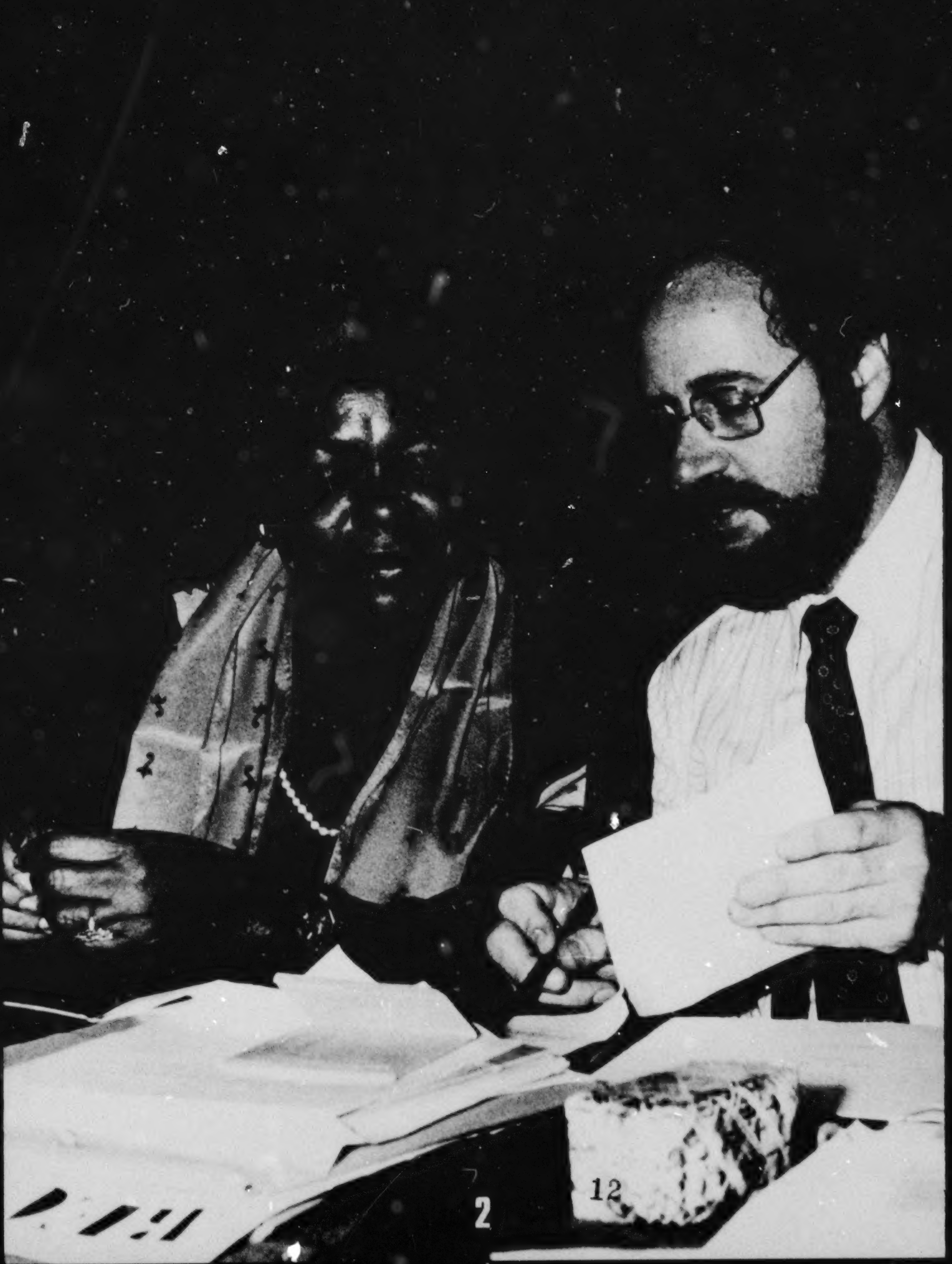
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CHAPTER ONE

INTRODUCTION

BudJ Hall,
Secretary-General, ICAE

Of Conferences and Cities

It has become a practice to reflect on the world-wide adult education movement through its periodic international conferences. This may be because those relatively rare times (every five to six years) when people are able to get together shine a brighter light on the whole movement. Also, the adult education movement has always been highly "internationalist" in character: adult educators, more than other social practitioners, have seen commonalities in their work in many countries, and have felt a need to see problems in a global manner.

The 1982 ICAE conference with the title "Towards an Authentic Development: the Role of Adult Education", held in Paris and Marly-le-Roi, France, October 25-29, 1982, will be known as the "Paris Conference".

It is useful to review the major preceding adult education conferences as a backdrop to the Paris Conference.

The Cambridge meeting in 1928 of the World Association of Adult Education was the first of the series. It brought people together from a large number of countries, even though the "world" in those days was mostly Europe, North America and Japan. It was an important meeting, however, as it marked the first concrete expression of adult education's internationalist nature.

The overwhelming concern of the Cambridge meeting was the role of education in strengthening the voices of working men and women in their various societies, through increased opportunitites for education. The emphasis was on the provision of liberal education, of political, historical, literary and economic studies to people who had been exploited and abused in the development of industrial societies in the early part of the 20th century.

The Elsinore conference, in 1949, reflected the optimism of the post-World War II years, emphasizing the building of inter-governmental structures to strengthen and maintain peace. Some 25 nations were represented at the meeting.

Montreal in 1960, at the height of the Cold War between the US and the USSR, was the site of the next event. With participants from nearly 60 nations, it brought together governmental representatives and a growing non-governmental adult education movement. This conference produced the Montreal Declaration, once again calling on adult education to play a role in the creation and maintenance of peace. The International Congress of University Adult Education was launched at the Montreal meeting.

In 1972, UNESCO organized the Tokyo Conference. Its emphasis was on "the forgotten", and the need for adult education to pay special attention to the disadvantaged. About 80 nations were represented at Tokyo, with more Third World nations than before, but fewer non-governmental organizations, either in the official delegations or as observers.

The idea for an International Council for Adult Education was put forward in Tokyo, but did not receive official support. Those associations and nations which did support the idea, however, launched the Council in January, 1973.

Dar es Salaam, Tanzania, was the site of the 1976 conference on "Adult Education and Development". President Julius K. Nyerere launched the event, where 400 people from 85 nations examined the role of adult education in human liberation and social transformation. The concerns of Third World nations were paramount at this conference. The Dar es Salaam Conference demonstrated that an alliance of regional and national non-governmental adult education associations was a valuable force for both adult educators and the larger international community.

Close to 600 men and women from 112 countries joined in the five-day Paris conference. The conference theme was chosen to reaffirm and build upon the human-centred and liberating **raison d'être** for development embodied in the Declaration of Dar es Salaam.

The events of the Conference took place both in Paris and at Marly-le-Roi, a small town 20 km west of Paris. The mixture of people—countries, languages, ages (veterans and recent recruits), interests and fields of work—showed clearly the strength and vitality of the adult education movement. Participants included community activists, university professors, workers in literacy and rural development, civil servants, members of non-governmental and popular organizations, artists and singers, representatives of international agencies and funding bodies, trade unionists, health educators and researchers. More women were present than is usual at international meetings: over 140 from 55 countries. All major countries were represented, from East to West and from North to South, in what ICAE Past-President Malcolm Adiseshiah called "The New International Human Encounter Order." Official languages of the conference were English, French, Spanish and Arabic.

In the face of global economic and political crises, the theme and topics focused on the dynamics of reaffirmation and renewal: renewal of the efforts and commitment to people in most need and not yet served; renewal of adult education as the key to the authentic development of ourselves and our societies; and renewal of adult education as a social movement. Specifically, the conference was called to:

- support the strengthening and renewal of the intellectual and political basis for adult education, and to contribute to concepts, perspectives and programmes;

- prepare adult education, and public opinion, for the 1985 Unesco World Conference on Adult Education;

- broaden participation of related organizations, individuals and movements in the issues of adult education, including non-governmental organizations, trade unions, women's groups, peace networks, popular education groups.

- demonstrate the actual and potential effectiveness of adult education in attacking critical issues that affect the world.

With an emphasis on discussion and dialogue, a mixture of activities was designed to ensure opportunities for participation: 12 policy working groups; two special-topic sessions; some 30 workshops on practical subjects; regional meetings; and informal meetings that started and/or strengthened networks.

The opening session was the only formal part of the conference, and the 1200 people who filled the newly-renovated assembly hall at Unesco headquarters created a stimulating atmosphere of camaraderie. The theme of adult education's role in creating a more authentic development was examined and amplified by remarks from François Mitterrand, President of France; Amadou-Mahtar M'Bow, Director-General of Unesco; Paul Lengrand and Marc Vignal of Peuple et Culture and, for ICAE, from Luis Echeverria of Mexico, Honorary President and Robert Gardiner, President. Specific statements introduced the sub-themes: Social Action and Development (Nita Barrow, Barbados); Development of Adult Education (Joffre Dumazedier, France); International Cooperation and Solidarity (Budd Hall, ICAE).

Moving tributes and a moment of silence honoured the memory of the late Roby Kidd, founding Secretary General of ICAE. The presence of Margaret Kidd, and her gracious response to the tributes, echoed the sense of commitment and renewal so evident during the week-long events.

The spirit of the conference was represented also by the host organization, Peuple et Culture. It was founded after World War II by many former resistance fighters from various political backgrounds who had learned to work together in cultural animation and adult education. Peuple et Culture (PeC) was among the first members of ICAE, and Paul Lengrand, a PeC founder, was one of the first ICAE Vice-Presidents. With the leadership of its President, Marc Vignal, and Secretary-General Bernard Smagghe, PeC undertook the arduous task of local organization. Philippe Avenier served as Conference Secretary, coordinating both the Paris planning teams and inputs from ICAE networks.

While several of the cultural events also took place in Paris, the working part of the conference centred in Marly-le-Roi, at the National Institute of Popular Culture (INEP), a residential training centre supported by the Ministry of Youth, Sports and Leisure. Its facilities serve as a resource for those working in popular education, socio-cultural animation and education for leisure. Not all participants could be accommodated at INEP. Some made their own arrangements, and about 200 stayed at an international hostel in Paris, some 20 minutes by bus from INEP and where, by all accounts, the facilities were not as pleasant as at the Institute. Although everyone had lunch at INEP, the dual locations, bussing arrangements and strict times for evening meals did mean the loss of opportunities for all to share in after-hours discussions. In this regard, international conferences face two challenges: where to house people in residential groupings and how to keep costs down. A priority of the planning team was to have accommodation costs as low as possible so that more people could attend from less wealthy countries. Thus, it was an achievement that the rate was around U.S. $20 per day for room and three meals.

The Conference in Action

The overwhelming impression was one of intense and varied activity. With so many languages, so many things going on, so many people meeting old friends and making new ones, a sense of excitement prevailed. To walk through the reception lobby was to travel the world. A daily newspaper, **Recto-Verso**, was to give an ongoing account of activities, but this was found to be overly ambitious, and 'wall newspapers' soon appeared in four languages.

A strong cultural expression was woven throughout the conference. The opening session began with dancing and music from Senegal—the African drumbeats recalling the spirit of the Dar es Salaam conference—and also featured songs by Arlene Mantle, a Canadian working-class singer. The conference banner was a 25-metre, eight-colour silk batik bearing the message 'Towards an Authentic Development' in four languages. It was produced by a group in Toronto just a few days before the conference and was used on many occasions. Two murals were created in tribute to the conference on walls in Marly-le-Roi by an international team of artists. During the final plenary session, the Women's Caucus made its statement through a collectively written song. The week ended with the General Assembly of ICAE which closed with members from around the world linking arms in solidarity and hope to sing 'We Shall Overcome'.

The specific work of the conference was carried out in twelve Policy Working Groups whose topics were linked to the three sub-themes. Under **Social Action for Development** were groups on Education and Work, Primary Health Care, Women's Issues, and Education for Self-Reliant Rural Communities. Under **Development of Adult Education** came Literacy, Links Between Formal and Non-formal Education, Culture and Communication, and Action of the Non-Governmental Sector in Policy Formation. **International Cooperation and Solidarity** had groups on Education and Peace, the North/South Dialogue, Implications of New Technology, and Problems of Migration and Immigration.

Each Policy Working Group (PWG) had a lead paper, a discussant, an animateur and a rapporteur. Each faced the fact of four main languages, a diversity of backgrounds, and limited arrangements for translation. The solution was found when people put adult education into practice, breaking the problems down into manageable issues, developing certain rhythms of procedure, and finding linguistic resources within the group to bridge language barriers. While this was time-consuming, it also revealed in a practical way the international nature of adult education and the requirements of a new way of learning.

Over three days, each PWG met for a total of about eight hours and managed—by working late into the night—to produce a report and recommendations. These were presented to the entire conference on the final morning, as well as a summary of proceedings by Malcolm Adiseshiah, Rapporteur-General. At this session, the guest was André Henry, Minister of Leisure, and President of the Committee of Patrons of the Conference. Information on the 1985 Unesco World Conference, and the crucial role of adult education associations in its preparation, was given by Paul Mhaiki, Director of Unesco's Division of Literacy, Adult Education and Rural Development.

Suggestions for the conference theme, sub-theme, and workshops had been agreed upon by several planning committees after ideas were solicited from

ICAE members and other adult educators. Two initial workshop topics were identified as needing more time and were designated as Special Sessions. One was **Adult Education and Poverty**, which related to the Commission of Enquiry on this subject set up by ICAE in 1980 and coordinated by Chris Duke, Associate Secretary-General. The other was on an area of growing interest to adult educators: **Economic Development and Worker Self-Management**. Participants could also choose from some 30 informal, special-interest workshops held each day in the late afternoon. These ranged from popular theatre, older adults, participatory research, training of adult educators, human rights, micro-technology, to evaluation and participation, the history of adult education, prison education, adult education, and social participation.

Not surprisingly, the wealth of opportunities to meet resulted in new networks and strengthened existing ones. Among the new networks are: Education of Adults in Prison, Adult Education and Worker Self-Management, Adults with Disabilities, Workers in Popular Theatre and Culture, Comparative Studies, and Historical Studies of Adult Education. New contacts gave further input to such networks as Adult Education and Peace, Participatory Research, and Older Adults.

Associated Activities

A number of related events were planned for before and after the conference as associated meetings and to take advantage of so many people from different countries being in Europe, many for the first time.

A workshop related to ICAE's Project on Adult Education in Support of Indigenous Peoples took place 14-22 October, coordinated by Natascha McNamara and Margaret Valadian of the Aboriginal Training and Cultural Institute, Sydney, Australia. The Science and Documentation Division of the **German Foundation for Adult Education** organized a meeting in Bonn, 19-22 October, for those from eastern and southern Africa to plan a training and orientation programme in basic education and development training.

A meeting on **Comparative Studies in Adult Education** was held prior to the conference to re-establish the informal network started by Roby Kidd, and to plan a volume of writings in his honour. The **Association Secretaries Meeting**, 13 October-5 November, organized by Piet Dijkstra, brought together some 30 secretaries of national associations at a folk high school in the Netherlands. The **German Adult Education Association** organized a seminar, 1-3 November, mainly for Third World adult educators, to mark the 25th anniversiary of its Pedagogical Institute in Frankfurt. It was followed up with a planning meeting in Bonn. Opportunities for study tours in France and England were organized by **Peuple et Culture** and by the **National Institute of Adult Education.**

For two days immediately after the conference, ICAE held its General Assembly. Since this was also the occasion for the election of new officers for a three-year term, presentations were made to outgoing officers and executive members: Robert Gardiner (Ghana), President; Malcolm Adiseshiah (India), Past-President; Vice-Presidents Kurleigh King (Caribbean), Felicita Bernardino (Asia), Eduardo Gonzalez-Reyes (Latin America); and Executive Committee members Ralph Uddman (Sweden), Kowit Vorapipatana (Thailand), Cesar Picón Espinoza (Mexico), and Huey Long (USA).

Special recognition was extended to two organizations that celebrated their 50th anniversaries in 1982: the Norwegian Association of Adult Education Organizations, and the Highlander Research and Education Center, USA. To mark the 25 years of devoted service to the field by Helmuth Dolff, Director of the German Adult Education Association (DVV), a special tribute was made by Dr. Kwasi Ampene of Ghana. Congratulations were also given to DVV for the special issue of its journal, **Adult Education and Development**, prepared for distribution at the conference.

Achievements and Outcomes

Although the impact and influence of events is not always easy to assess at the time, the conference was judged an achievement in several respects. The importance of the field and the desire of so many people to meet was shown by the impressive response to the calling of the conference; more poeple wanted to attend than could be invited and accommodated at the conference facilities. Particularly significant was the dominant spirit of solidarity; the political ideological spread of those involved; the support of the French government; the basic agreement on the need for an alternative model of development and of the key role of adult education in this process; the recognition that adult education is 'on the map'; the attendance of so many practitioners, and of young people committed to the mission of adult education; and the sense that adult education is a movement prepared to be engaged in the urgent issues facing people everywhere. The lead papers and Policy Working Group reports and recommendations will serve for some time as a challenging agenda for the adult education community and as groundwork for the 1985 Unesco World Conference.

The presence of more women than in other adult education events of this type (but still not enough) showed the strength and knowledge of this no longer 'invisible' constituency. It resulted in a sharp critique of the opening session, which was dominated by men and produced speeches that ignored 'she' and referred mainly to 'man' and 'he' rather than 'we'. All Policy Working groups had women participating, but a Women's Caucus also met often enough to ensure that the opinions and concerns of women were known to all the groups. A visible effect of, and support for, women in adult education showed in the election of three women to the ICAE executive committee, and recommendations for an ICAE Task Force on women.

The presence at the opening session of President François Mitterrand and five of his Ministers marks the first time that the head of state of a major industrialized country has given such visible support to the adult education world. When one adds to this the remarks of Luis Echeverria, former president of Mexico, the presentation by André Henry, France's Minister of Leisure, and other high-level interventions, the event serves notice that the political strength of the adult education movement is growing and that some politicians are strong adult educators themselves.

The fact that the conference took place in France and used four working languages encouraged many more non-English-speaking people to attend, and created a more definite sense of a truly international movement. In addition to the 60 or so French delegates, there were important delegations from Portugal, Spain, Italy, Greece, Cyprus and Yugoslavia, as well as men and women from many Arabic-speaking nations of Africa and the Middle East, and a strong contingent from Latin America.

The United States was present, the USSR was represented; Israel was present, as well as the Palestine Council for Adult Education. People from the East, West, North and South met and talked on matters of mutual concern, and sometimes delicate points, without dicussion breaking down in any way. This was in stark contrast to many of the official or government-level conferences held lately.

The overall sense that the conference conveyed—taking all the various events and contributions into account—was that of renewal. Adult education, as an integral part of individual and social transformation, may well have emerged in these days of uncertainties and crises as a movement better able to play an effective role in the critical days ahead. Further, it showed itself as a movement which calls for democratic interaction across all borders and for respect for different cultures. It begins with faith in people and in their ability to some day reach a world in which equality and justice come first.

The Next Steps

The immediate task is to make as much of the debate and dialogue available to both participants and non-participants alike. The materials generated will be useful to many organizations and institutions which are working along similar lines and issues. Thus, several additional tasks are needed:

- The dissemination of conference materials through national, regional and international journals; and the sharing, by participants, of issues and recommendations.

- The strengthening of national associations of adult education in terms of their abilities to communicate internally, to organize and inform members, and to act both locally and internationally.

- The continuance of efforts to make governmental and other agencies more aware of the role of adult education in specific areas.

- The establishment of a Task Force which will ensure that the concerns of adult educators are heard at all forthcoming intergovernmental conferences, including the Unesco 1985 Conference.

- The strengthening of links with other non-governmental agencies in fields related to the education of adults.
- Further collaboration in areas of common concern with such intergovernmental agencies as the International Labour Organization, UNICEF, Food and Agriculture Organization, and World Health Organization.
- Increased contact, at national, regional and international levels, with various social movements, such as those of women, peace, trade unions and cooperatives.
- Strengthening of the various networks that are bringing people together on a common cause or interest, and across arbitrary demarcations of geography, culture and ideologies.
- Increasing the effectiveness in advocacy of the ICAE and the adult education field in such areas as women's rights, unemployment, technological change, literacy, legislation and policy, North/South relations and, especially, peace and human rights.

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CHAPTER TWO

NOTES FROM THE RAPPORTEUR-GENERAL'S REPORT

Malcolm Adiseshiah
Past President, ICAE

Editor's Note:

This chapter consists of excerpts from the original Rapporteur-General's Report. For economy of presentation, other elements of the Report have been incorporated into Chapters One and Three.

The Paris Conference had many firsts to its credit:

- It was the first time that the ICAE had held a conference in France, where language does not provide a fully translatable term for adult education. What many of us may call adult education is regarded,in France, as an integral part of the people and their culture. This is reflected in the name of the host organization, Peuple et Culture.

- It was the first adult education conference to have such wide-ranging representation. Over 570 adult educators from some 100 countries, contributed to the theme, **"Towards an Authentic Development: The Role of Adult Education."**

- It was the first international adult education conference to have a large and diverse representation of women. Some 130 women from 56 countries attended.

- It was the first adult education conference which consciously integrated cultural elements into adult education. This integration was expressed through a cultural festival of art, through a colourful four-language banner, in music and songs of solidarity, in the murals painted by a collective of artists on two walls in Marly-le-Roi, and in the joy engendered by the creativity of the popular theatre workshops.

- It was the first ICAE conference at which themes of global dimensions were considered in terms of our major linguistic groups: French, English, Spanish, and Arabic.

All of these "firsts" resulted in a series of impressions and challenges:

- Initially there was a sense of being lost in an oceanic vastness of people and issues. This was overcome as we reduced problems to a manageable size and tackled the adult education dimension of each issue.

- There was a sense of confusion from the many languages which had to be heard as we identified our concerns. Quickly, however, we developed our rhythms of work, and began to help each other through the maze [illegible] cultural and linguistic riches which confronted us.

- There was a degree of frustration at having a large number of participants living in three widely-separated locales.

Despite all of these challenges we returned home feeling a deep gratitude to our hosts, the French people and Peuple et Culture, and for the experience of the Conference. We now realize that the Paris Conference was a vital aspect of the New International Human Encounter Order, of which we in the ICAE are a questioning and creative part.

TOWARDS AN AUTHENTIC DEVELOPMENT

The Paris Conference dealt with the role of Adult Education in Authentic Development. The development that adult education should help to promote is:

- Authentic, in making us face the common crises that surround us all: the crises of crime, corruption, violence, war and armaments, of inflation and unemployment, and of the poverty of the many in the midst of the riches of the few;
- Authentic, in that through the growth of self-awareness it makes us both more self-reliant and more interdependent, thus helping to liberate individuals, communities, societies, nations, and the world;
- Authentic, in addressing itself to our vital local issues, and through them bringing us to an understanding of the global nature of our problems and their remedies;
- Authentic, above all, in that it is centred on the human person, as both the means and the end, the subject and object of all development.

Authentic Development has three immediate consequences for adult education.

- It revitalizes the methodology and pedagogy of adult education, providing us with a new concept of development education.
- It makes international cooperation in adult education a precondition for a successful International Order of Economic Cooperation.

- It calls for a renewal of adult education: in facing the many problems, large and small, local, national and international, of our times; in identifying and incorporating the educational dimension of all popular movements; in helping our development models to "stand on their heads" to ensure the uninterrupted flow of initiatives and perspectives from the bottom of societies to the top; and, above all, in extending to all adult educators the irreversible commitment to tackling the challenging tasks that we spelled out in our decisions and recommendations.

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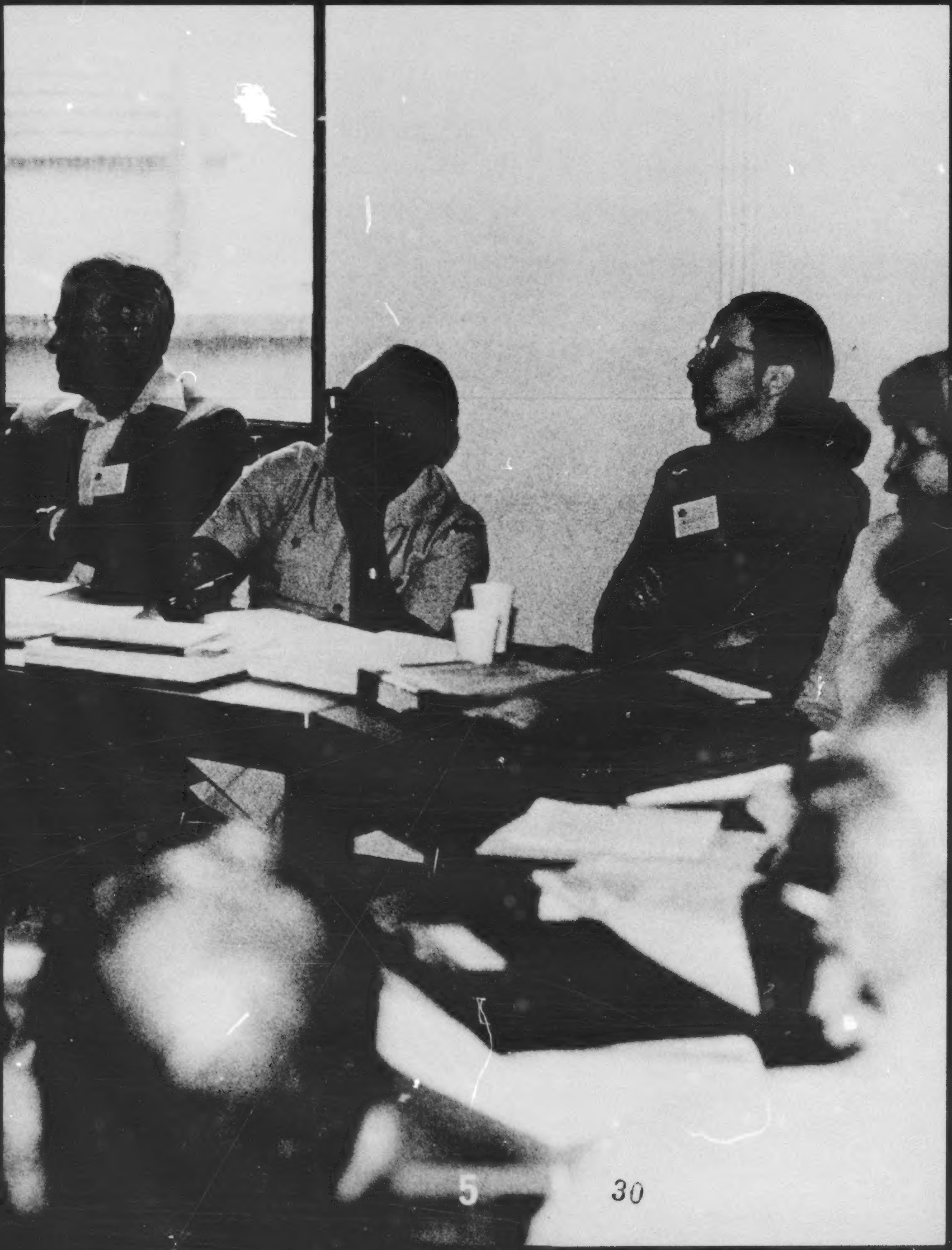

CHAPTER THREE

POLICY WORKING GROUP REPORTS

Editor's Note

This chapter contains the edited reports of the twelve Policy Working Groups (PWGs). The deliberations of each PWG were initiated by a lead paper. Although of a high quality, the length of these papers made it impractical to reproduce them in this report. The author and title of each lead paper is given at the head of each PWG report, along with quotations in most cases. Complete copies of the papers are available from the ICAE.

Most of the PWGs produced recommendations in their areas of concern. The major recommendations have been collected together in Chapter Seven of this report.

THEME A: SOCIAL ACTION AND DEVELOPMENT

POLICY WORKING GROUP #1

EDUCATION AND WORK

Lead paper:	V.S. Mathur (President, Indian Adult Education Association): Workers' Education Today
Animatrice:	Miranda Greenstreet (Ghana)
Rapporteur:	D'Arcy Martin (Canada)
Discussant:	Noël Terrot (France)
Consultant:	Bert Hepworth (Canada)

> Since workers' education must answer specific identifiable needs of the group of people called workers at a particular stage of their economic and political development, quite obviously the scope and content must continue to change in response to them. The forms of programmes are indeed varied and to be developed and modified and new innovations introduced to adjust to the pattern of working time schedules and availability of leisure time as well as other facilities, including transport and communication, available in the community. Similarly, there is no sanctity about any particular method or technique, though there may be some broad general considerations in respect of methods and technique for adults.

The participants

Thirty four people took part in the group discussions. Ten were from North America, eight from Europe, seven from Asia, five from Latin America and the Caribbean, and four from Africa. Several representatives were from national adult education associations whose mandates include vocational training, general education for employees, and trade union education. Others were connected to the trade union movement, or were responsible for continuing education programmes at schools and universities, with working people as part of their clientele.

Presentation by Mr. T.A. Koshy

Basing his remarks on the lead paper by V.S. Mathur, Mr. Koshy highlighted a number of issues:

- How can workers be helped to define their own learning needs and ensure that these will be used as the basis of their education?
- How suitable are conventional adult education methods for those working adults with the least experience of formal learning?
- What weight should job skills be given in workplace programmes?

- How can the principles of continuous learning be built into worker education?

After reviewing these and other matters addressed in the lead paper, Mr. Koshy drew out a few questions to focus the response of participants:

- How should the educational needs of workers be defined?
- Who should teach, and who should sponsor worker education programmes?
- What ideas, based on experience, can be suggested to improve the practice of worker education?

Response by Noël Terrot

Mr. Terrot began by adopting the broadest possible definition of workers, as the basis for discussing worker education. This approach was challenged by several participants, who sought to distinguish a professional stratum from the main body of workers.

This raised the question: who are the clientele for workers' education? There are evident disparities amongst workers' skill levels and previous training, as well as great differences between urban and rural workers, and between those in industrialized countries and those in the Third World. Men and women are far apart in opportunities, income, and working conditions. It was suggested that adult education should be committed to positive discrimination to overcome these disparities, favouring those who had had the least access to educational resources.

The second issue raised concerned the purpose of worker education. A false dichotomy is sometimes struck between vocational training and cultural promotion. In fact, a synthesis is needed in which productive skills and social awareness both contribute to individual and collective advancement.

Participants also discussed how this type of education should be conducted. Here it is necessary to identify the actors involved, to clarify the role of unions, and to ensure that workers themselves have a large degree of control.

It was concluded that critical consideration must be given to several issues: the distance between the worlds of work and education, between worker and teacher, and between research and the practice of worker education. All of these influence the initial education provided to young people. For example, we might renew the formal school system by alternating work and learning. In this way, worker education, often considered marginal, could make a significant contribution to resolving the crisis of formal schooling.

Summary of group discussion

a. Mechanisms

The roles of different organizations were discussed. It was pointed out that the majority of workers, whether in industrialized or in developing countries, do not belong to trade unions. Cooperatives, associations of farmers and peasants, and community organizations, are important points where workers can engage in collective learning experiences.

Adult education institutions offer both credit and non-credit courses to meet the vocational or personal learning needs of workers. These programmes cannot be researched or evaluated in the same way as non-formal labour education.

b. Culture and economics

Some educators see national cultural traditions as an obstacle to economic progress. Others wish to sustain these traditions as a defence against cultural dependency and loss of national identity. Between these poles of modernism and folklorism lies adult education for authentic development, where participatory, problem-posing methods can provide guidance for decision-making.

This issue is particularly relevant in a period of rapid technological change. The international division of labour can shift abruptly, causing many workers to feel confused and vulnerable in the face of change.

c. Women workers

As well as being subject to wage discrimination, many women experience a double workload in the workplace and the family, and a division of expectations and loyalties that male workers may avoid. In adult education programmes, what do they find?

Group participants had a wide variety of experiences to recount. They spoke of a low self-concept among women workers; of the need for shared decision-making within the family; of restricted access for women to high-status and high-income positions; of the differential patterns of enrolment of women and men in credit and non-credit courses; and of the risk for women that increasing skill and assertiveness may be rejected by male co-workers and husbands.

Participants recognized that women workers encounter major obstacles as adult learners. Educators must make special efforts to attract women into programmes, and must support and counsel them throughout, in order to meet the need for skills, knowledge, and confidence that has been blocked in most traditional education systems. This was considered to be a major priority for worker education in the coming years.

d. For future reference

In the course of discussion, a number of issues were raised but not explored in depth, including:

- The respective roles of governments, non-governmental adult education associations, and worker and peasant organizations;

- The impact of new technologies on the quality and security of employment, in both industrialized and developing countries;

- the diversity of social contexts from which examples were drawn, and the difficulty of assessing which practices might be transferable from one to another;

- The concern that international cooperation in worker education may carry with it an implicit bias towards development models unsuited to diverse national situations;

- The inter-connection of methods, content, organization and financing;

- The record of trade unions in promoting literacy and basic adult education, as well as preparing members for organizational tasks;

- The relationship between formal and non-formal education of workers.

e. Documents on national situations

Several participants brought reports or publications reflecting their activities in work-related activities. Special recognition should be given to three papers which were prepared specifically for the conference.

> **From Gabon**: a statement of objectives, and a review of experience over the past 15 years, especially in literacy work; a statistical summary of enrolments in different sectors and fields of interest; and an outline of administrative structures for adult education.
>
> **From the Philippines**: a profile of the formal education system and of non-formal expansion since 1977, with enrolment figures, and a report on implementation in one region of the country from 1979-1982.
>
> **From Iraq**: a report on the activities of the General Federation of Trade Unions in literacy and mass education since 1968, especially in the national literacy campaigns of 1978, and on the subsequent evaluation seminar and recommendations, culminating in the award of the 1982 Noma prize from UNESCO.

Summary of sub-group presentations

A number of participants met outside the scheduled sessions to prepare submissions on topics not adequately explored within the group. Their conclusions, after review and amendment by the group, were as follows:

1. Migrant and immigrant workers

Three different points in the process of worker migration should be considered, each of which generates different learning needs.

First is the home situation which the worker leaves, often pushed out by political upheaval, a lack of economic opportunities, or a natural disaster. Those who stay behind may be left with a community unbalanced in age, sex, or needed skills. In addition to orienting the emigrant, adult education programmes should assist in restoring social balance to home communities.

In the host country, where workers go for political asylum, employment, or social advancement, different challenges arise. Because many immigrants have experienced cultural rejection and economic exploitation, they may need personal and family counselling, language classes, or vocational training.

In a return situation, the migrant worker may face difficult adjustments to the community of origin. There may be bitterness about the loss of entitlement or jobs outside, together with problems of status, re-employment, and community acceptance back home. The migrant, the family, and other community members may need counselling and re-training.

2. Older adults

The skills, experience, and wisdom of older workers can be an important learning resource. For their part, older adults have particular needs which are not always met in worker education programmes. New technologies in the workplace pose particularly difficult problems of adjustment in skill and attitude for older workers. The relative inflexibility of most work schedules is an obstacle to the gradual transition to retirement which many older workers desire.

In promoting a society where different age groups can interrelate and learn from each other, pre-retirement education is of particular importance. Workers need assistance in planning for both the problems and the opportunities of aging, from the standpoints of income, security, and health.

3. Worker participation programmes

A number of initiatives to allow workers a decision-making role in the workplace are of interest for adult educators. These may range from self-management and co-management, to job enrichment and quality of working life projects. They can improve working conditions, increase social solidarity, and encourage workers to adopt decision-making roles in the wider community. When workers and employers enter such agreements, adult educators can assist with appropriate content, process, and facilities. Research and exchanges can enhance the participatory learning of workers in such situations.

4. The unemployed and the young

The access of the young and the unemployed to education is hampered by several factors. These include dropping out of school, under-employment, lack of literacy skills, and the weakness of trade unions or peasant organizations. Often educators themselves lack the sensitivity or experience to deal with the particular problems faced by these learners.

There is a need for job creation, vocational training, and action by unions, adult educators, local authorities, and central governments. In particular, a system is needed whereby unemployed workers are attracted to and financially supported through study programmes. This often requires specialized teaching materials and innovative approaches. Three suggestions were made for the ICAE:

- To include the study of youth problems in developing countries as part of its contribution to the United Nations International Year of Youth in 1985;
- To promote the exchange of experiences in adult education for disadvantaged youth and adults;
- To organize a meeting to assess progress in this field, and to develop guidelines for action by national and international associations.

Policy Developments and Follow-up

The participants reviewed the experience of the Council and other organizations in the field of education and work. Mention was made of the key role trade unions have played at the local, national, and international level. The importance of peasant groups, cooperatives, and other worker organizations was also recognized.

Following preliminary discussions in 1980, the ICAE adopted a recommendation in 1981 that policy drafting on this topic be started. A number of consultations have been held with organizations in the field, and the Council has made it clear that it has no intention of supplanting current programmes or competing with other agencies. This process has helped to identify some unmet needs, and to clarify the role of an international network of adult educators oriented to integrated and participatory development models. The group was given copies of a draft working paper entitled "Adult education, worker organizations and development".

A number of suggestions were made to follow up the discussions of this working group. Participants favoured action by adult educators to:

- Assert workers' rights as learners;
- Meet workers' needs for more comprehensive and future-oriented education;
- Ensure that women workers can participate in programmes in a climate of respect, support and challenge;
- Broaden concepts of learning so that training for economic productivity and stimulation of personal and political expressiveness among workers may be seen as two sides of a single coin;
- Strengthen the collective and participatory dimension in worker education, empowering workers and their organizations as actors in the development process.

POLICY WORKING GROUP #2:

PRIMARY HEALTH CARE

Lead paper:	**Mary Racelis Hollnsteiner (Philippines, Senior Policy Specialist, Community Participation and Family Life, UNICEF): The Participatory Imperative in Primary Health Care**
Animatrice:	**Nita Barrow (Barbados)**
Rapporteur:	**Rajesh Tandon (India)**
Discussant	**Eva Zabolai-Csekme (Switzerland)**

> The basic right of every individual to health implies the reduction of gaps between those who have access and those not, to health and other resources necessary for maintaining health, like income, food, employment, education, etc. It postulates redistribution of resources with particular advantage going to those having the least and whose needs are greatest.

Primary health care (PHC) was acknowledged as a basic human right. Ideally it should be part of a social development strategy emphasizing self-reliance and people's control over their own lives.

PHC should not be a peripheral health service delivered to poor and marginalized sectors of the population. It relies on people, individually and collectively, being able to assert responsibility for their own health, and has relevance in both developing and developed countries.

Viewed in this holistic way, PHC entails the distribution of power, knowledge, skills, and resources to those who are presently powerless. Among these are women, youth, the unemployed, the elderly, rural labour, peasants, migrants, aboriginal and tribal people, and, in general, the economically and politically marginalized members of societies.

Adult education in PHC must play an informing and empowering role. It has not, historically, played this role, nor does the present training of adult educators encourage this. Adult education must help people to acquire new knowledge and skills, and to apply pressure to have PHC implemented.

The recommendations of this group focus on the basic causes of the powerlessness of individuals, families, communities and nations, with respect to health.

The policies of First World countries toward the Third World are a crucial factor at the international level. The ability of Third World governments to implement PHC systems must be seen in relation to issues like aid, international trade, and the activities of multinational corporations such as pharmaceutical companies. The establishment of PHC is also hampered by the tendency of developing nations to copy the health care systems of the First World. These highly technological, expensive, and professionalized models are inappropriate in the Third World.

At the local level, individuals, families, and communities are influenced from outside, and do not have control over their own destiny and resources. Women particularly lack power, since their socialization into their sex roles makes them passive, dependent, and over-worked.

Because of breakdowns in traditional social structures, and an uncertain future, young people may also develop anomie and a sense of helplessness. Cultural, economic, and political domination make people feel weak and devalued.

POLICY WORKING GROUP #3

WOMEN'S ISSUES

Lead paper:	Anne K. Bernard (Canada, ICAE Women's Project Coordinator); Margaret Gayfer (Canada, ICAE Women's Programme Director): Women Hold up More than Half the Sky—Report of the ICAE Women's Project
Animatrice	Moema Viezzer (Brazil)
Rapporteuse	Pat Ellis (Barbados)
Discussant	Kamla Bhasin (India)

Women, as the saying goes, hold up half the sky. They also bear significantly more than half of the burden of Third World underdevelopment. As part of the rural and urban poor, women not only share equally with men the exploitation and dependency that result from poverty and lack of power, they also suffer because of cultural biases that determine how they should behave and that limit the acceptable areas where they can exercise their skills and talents. The traditionally narrow definitions of what women are 'suited' to do restrict their true participation in political, social and economic life and fritter away the strengths, experiences and creativity of half the world's population.

The women involved in this PWG faced many constraints and frustrations. Despite this, the experience of discussing and sharing experiences was enriching and important for us.

Time was too short to discuss in depth the many important issues. This report presents specific statements and recommendations that should guide funders, policy makers, and educators, as they attempt to work with and for women.

Statements

1. The subordination of women is a universal phenomenon, linked to societal structures, and present at all levels: economic, social, political, psychological and cultural.

   In our groups we discussed the relationship of adult education to the various roles of women: women as housewives, mothers, workers, sex objects and prostitutes. All these roles reinforce our oppression and our economic dependence on men, and prevent us from realizing our own potential and identity. The content, degree and form of women's subordination differs, however, from country to country and from one class or sector to another.

2. We recognize that adult education is a political act: it can either support the established order, or it can contribute to the liberation of men and women. Our group expressed a commitment to adult education programmes that work towards the liberation of men and women. All adult education programmes should tackle the roots of the subordination of women in relation to all forms of inequality and oppression.

3. Women are developing and using educational methods drawn from their own lives which would have much to offer adult education if they were made visible and accessible. Women's groups and organizations are initiating action programmes through alternate, non-authoritarian structures and networks that allow them to draw on the knowledge and experience of other women.

4. There can be no authentic development without a 'perspective transformation' through which people can change economic, political, social, and cultural structures. The fragmentary nature of women's life experiences, based on the many roles they have to play, could provide a new model for adult education.

5. We strongly believe that the perspective we applied to women's issues should also be applied to the statements and recommendations of the other eleven working groups of the Conference.

Statement from the Women's Caucus

A Women's Caucus met three times at the Paris Conference. We were happy to be together, but sad as we reflected on our situation, and on the situation of women the world over.

In families, women continue to carry most of the burden of child-rearing and home-keeping. It is they who fetch water and fuel, cook, clean, mend, and bear and rear children. All this is often in addition to the work they do outside the home. Women's work at home is not paid, and all too often not valued.

In the labour market, women are often paid less than men for the same jobs, although, in general, women occupy lower-paid jobs. The higher the level of decision-making, the fewer the number of women to be seen.

It is now recognized that many educational development programmes serve only to increase the existing gap between men and women. Socialization, tradition, culture, the burden of bearing and rearing children, housework, and often outright discrimination, deny women education and training.

Politics is dominated by men. Economic affairs are dominated by men. It is a man's world, created by men, run by men. It is not a beautiful world, nor a happy world, for millions of women and men. There is extreme poverty, illiteracy, disease, inequality, injustice, oppression, and repression. There is violence all around: violence against nature, violence against human dignity, and violence against women.

Many of us felt uncomfortable about certain things within the Paris conference. At the inauguration at UNESCO the podium was full of only men. The language used by many men was a male language: "man", "him", and "he". The present leadership of ICAE is almost entirely male.

We feel the situation must change. All of us, women and men, must work for this change. We can start from here. Let us ensure that in our work women participate fully, that our language is not sexist, and that the report of the Conference ensures that the interests of women are fully represented.

WOMEN WHO HOLD UP HALF THE SKY: WHERE WERE WE?

This song was written collectively during the conference by about 40 women from many countries and sung at the closing session. A cassette audiotape of 'Our Songs' developed by women participants with Canadian folk-singer Arlene Mantle is available for $10.

We want you to understand
It's because you are men
We're bringing this message to you
Some of our sisters are not here
But if they were they'd care
And the message is long overdue

Mary from England
Kamla from India
Lilian from Sweden
Hiyam from Palestine
Hélène from France
Magda from Canada
From Africa, the Philippines
From around the world we come.

We heard of a world at war
People being massacred
Hunger, illiteracy and pain
But all this was lost
In your refrain

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we

We were invisible
We were unheard
And we know why

You talked of authentic
development
They were words, words, empty
words
Your authenticity was 'he', not 'she'
It was all so tragic and absurd

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we

We were invisible
We were unheard
And we know why

In the countries where we
are working
We work with women with their feet
on the ground
Your words are coming from
ivory towers
In their world they don't make a
sound

You said 'man' and 'he'
But where were we
Women who hold up half the sky
We were invisible
We were unheard
And we know why

Let's make it **her** and **she**
And **you** and **me**
We'll all be visible
We'll all be heard
So let's all try

POLICY WORKING GROUP #4

EDUCATION FOR SELF-RELIANT RURAL COMMUNITIES

Lead paper	Francisco Vio Grossi, (Secretary-General, Consejo de Educacion de Adultos de America Latina (CEAAL) and researcher for Grupo de Investigaciones Agrarias de la Academia de Humanismo Cristiano, Santiago de Chile): Adult Education, Peasant Self-Sufficiency and Endogenous Rural Development
Chairpersons	Arthur Msimuko (Zambia) Sidicou Baba Moussa (Benin)
Rapporteurs	Manzoor Ahmed (Bangladesh) Om Shrivastava (India)

> The challenge which consists of drawing up alternative rural development strategies aiming at collective peasant self-sufficiency should start from the basic structures of peasant communities as the foundation of these programmes.

For some discussions, this PWG broke into three smaller groups, speaking English, French, and Spanish respectively.

Lead paper

Several different approaches have been commonly taken to rural development: the integrated rural development approach sponsored by international funding agencies; the promotion of agrarian reform and the 'green revolution'; the market-monetarist approach à la Chicago, etc.

Drawing mainly on Latin American experience, Dr. Vio argued that all these approaches attempt to turn peasant farmers into commercial producers. The result, if the projects are successful, is that some peasant farmers become small commercial farmers (or, more likely, small commercial farmers become larger commercial farmers), while many peasants become landless farmworkers, and rural people on the whole become poorer and more isolated.

The discussion paper argued that the aims of rural development should be to increase the self-sufficiency of the peasant farmer and raise standards of living. This should be done by increasing both personal consumption and surplus production for the market. The goal is for local values and life-style to be defended, rather than being overwhelmed by an industrial-commercial, high technology model of development.

To achieve rural self-sufficiency, we should begin by considering the family as an economic unit, in which women have an acknowledged economic status.

Farming and non-farm production should complement each other, using appropriate rural technologies, based upon a concern for the protection of the environment.

Adult education has a major role to play in promoting this development model. Education must disseminate appropriate knowledge and skills, and must assist people to take collective and individual action to achieve the objectives of the model.

The working group found itself essentially in sympathy with the arguments of Dr. Vio's paper. It was observed, however, that the reality of rural areas in Africa, Asia, and Latin America, is more complex than is suggested by a simple dichotomy of peasant-farming versus surplus-producing farming. This model may idealize peasant farming.

Rural areas contain diverse categories of people, affected by many interacting socio-economic forces. In most rural areas, landless labourers and peasant farmers co-exist with subsistence farmers operating mostly outside the monetary economy, as well as with small landholders, larger commercial farmers, nomadic animal-raisers, artisan groups, and so on. Authentic rural development must address the situations faced by varied groups of rural people.

The development problems of rural people cannot be solved solely by action in rural areas or the agricultural sector. Rural people are affected by national policies on internal and international trade; by what goods are produced in the country; by national investment in physical infrastructure, and by the distribution of physical services between urban and rural areas.

The priority assigned to public welfare, and the degree to which popular participation is encouraged, have a direct bearing on rural development. The plight of the proletariat in urban slums and shanty towns is a direct extension of the rural problem. Rural development cannot be viewed in isolation; peasant self-reliance is intimately linked to an overall national policy of self-reliant development.

In reality, little development activity is occurring in the rural areas of the world. In the current international economic depression, financial and technical investment is restricted, and changes in rural areas are slow and incremental. This means the persistence of existing socio-economic structures, with unequal distribution of productive assets, and repressive power relationships.

Experiences of group members suggested that rural development projects can be expected to produce only small improvements in the quality of rural life. Structural changes and major improvements are rare, except where power relationships, and the distribution of assets, have radically changed through revolutionary upheaval.

Nevertheless, persistence in rural development efforts, including adult education, is fully justified. Even small changes may alleviate human suffering. The cumulative effect of such changes, accompanied by heightened critical awareness and the creation of self-help organizations, may be to unleash a self-sustaining process of change, and to trigger structural transformation.

The experiences described by members of the working group support the view that adult education must play a critical role in rural change. Several operational principles can be derived from these experiences.

1. If adult education is to support the process of rural transformation, educational activities, including literacy and post-literacy programmes, cannot be planned in isolation. They must be seen as integral elements of an overall social, economic, and cultural development process, with content, methods, participants, and instructors related directly to development goals.

2. The goals of authentic development will not be met by projects which concentrate narrowly on immediate economic benefits such as increased production or profits. To achieve authentic development, it is necessary to develop self-reliant institutional capacities based upon an awareness of the causes and consequences of underdevelopment. Projects must inspire faith, hope, and self-confidence among rural people. An authentic development process must begin with education, and lead to a progressive spiral of organization, action, reflection, and further education.

3. Critical consciousness must be generated about current conditions of underdevelopment, exploitation, and human degradation. These arise from class divisions, and the existing distribution of privileges and wealth. The possibilities of changing this situation through collective, as well as individual, action must figure as a central theme in adult education programmes.

4. In the initial stages of organization-building, rural people need outside technical assistance, including ideas on collective self-help. National and international voluntary organizations, as well as government agencies, must perceive themselves as facilitators of the initiatives of local organizations. They must be careful not to perpetuate dependency, and should plan relationships with rural people that begin with support, evolve to cooperation, and end with withdrawal when the rural community can stand on its own feet.

5. Organizations concerned with adult education have a special responsibility for consciousness raising. Adult education should foster solidarity among deprived people, by creating an awareness of the common roots of underdevelopment, and widening perspectives from local and immediate problems to national, international, and long-range issues.

6. Adult education for development should not impose a single model of development, but should support action appropriate to specific local needs. People should be helped to create their own authentic models.

7

THEME B: DEVELOPMENT OF ADULT EDUCATION

POLICY WORKING GROUP #5

TOWARDS TOTAL LITERACY

Lead paper:	Anil Bordia, (Development Commissioner, Rajasthan, India): Literacy and Post Literacy
Animatrice:	Carman Hunter (United States)
Rapporteur:	Musari Al-Rawi (Iraq)
Discussant:	Ernesto Vallecillos (Nicaragua)

> Banishment of illiteracy is a part of the international resolve to enable every human being to be, to play an effective role as a member of a community and of a political system, to take care of his/her learning needs, health, leisure and economic necessities. There is now little argument that literacy and education are a fundamental human right, a right on which so many others are contingent. Literacy is also increasingly being accepted as a basic minimum need, which presupposes not only that self-reliant learning is an essential aspect of growing but that literacy is a pre-condition for enjoyment of other basic needs.

This Policy Working Group decided to make its report in three sections: 1. The present status of literacy; 2. A plan of action for international cooperation; and 3. Recommendations to adult educators, and governmental and non-governmental agencies, at the national and international levels.

1. The Present Status and Future Prospects of Literacy

Analysis of the literacy situation

Illiteracy persists throughout the world. UNESCO statistics reveal that in 1980 (excluding China, Vietnam and Korea) there were 814 million illiterates. Literacy is not just an educational or cultural problem, but essentially a political and economic one. Illiteracy is a consequence of political and economic conditions. This is why illiteracy has not been eradicated in the Third World, other than in those societies that have undergone fundamental political, economic, social, and cultural transformations.

Elsewhere, any decrease in illiteracy has benefited sectors with relative advantages in the social structure. Literacy has been a mechanism for the partial integration of selected groups into the labour markets, or the formation of a political clientele, and, in the short run, has served establishment interests.

The attainment of universal literacy requires the democratization of economic and political structures. Literacy action must form part of a fundamental social transformation process. This must be reflected in development models which are clear alternatives to those which have generated and reproduced illiteracy. Such alternative models must respond to the interests and aspirations of the majority.

We conclude that:

- Literacy action has been successful in countries which are carrying out socio-economic and socio-cultural transformations.

- Significant success in the elimination of illiteracy has been achieved in countries which have universalized primary education, although, as we can see in the developed countries, school systems themselves may produce significant inequalities. Where primary education has not been universalized, there is a large drop-out rate, made worse by parental illiteracy. Literacy and primary education reinforce one another.

- People are denied the advantages of literacy by a lack of central political commitment, coupled with patterns of social development that generate different population growth patterns, and unequal access to resources.

- Illiteracy amongst women remains depressingly high. This results from the social, economic, and cultural structures that oppress and exclude women.

- In industrialized countries, illiteracy is prevalent among immigrants, the poor, the unemployed, and the subjects of discrimination. It is even increasing among middle-class people.

- This Policy Working Group sees illiteracy as the failure not of the individual but of society. It is the manifestation of inequalities in access not only to cultural and educational opportunities, but also to social status, to political power, and to economic opportunity.

Objectives of Literacy

Literacy is a pre-condition to full human and social participation: it increases access to the exercise of real power. It is thus a fundamental human right.

Strategies of Literacy Action

- In all countries, literacy must be an integral part of socio-economic and cultural transformation.

- Literacy action can never lead to universal literacy without a simultaneous emphasis on primary schooling, and increasing access for everyone to all levels of education.

- Learners will only participate in those literacy programmes which respond to their basic needs and interests. Programmes must be planned with the active participation of the people and communities concerned.

- Since two-thirds of illiterate people are women, and since literacy for men widens the disparity in status between the sexes, women's participation must be stressed. Programmes for women should recognize women's roles in society, and the changes necessary for women to reach full participation in all areas of life, especially political and economic.

- Literacy work must respect different languages, cultures and ethnic groups in order to create national unity within contexts of diversity. Multi-lingualism must be promoted so that people can participate fully in the life of their country without losing their cultural identity.

- All literacy must be planned as a continuous process, with post-literacy activities intimately related to the social, economic, cultural, and political aspects of a country.

Developing an action program

National literacy campaigns, and intensive but selective programmes can complement each other.

National campaigns are useful only in certain socio-political contexts, and otherwise may be ineffective, or even counterproductive. Whatever a country's situation, all literacy efforts should fulfill at the very least the following conditions:

- First and foremost, literacy learning must emerge from the needs of the participants themselves. The population must participate actively and in an organized way from the very beginning.
- Literacy programmes must have credibility with, and inspire trust in, the illiterate population, in order to motivate them to learn.
- Programmes must always include the study of both theory and opportunities for practice, as a learning praxis that leads to active, effective participation in society.
- Literacy programmes should make use of animateurs who are integrated into the life of communities.
- Literacy programmes should allow learners to participate in producing their own reading materials.

2. Plan of Action for International Cooperation

International cooperation should not impose a single model of development, but should support literacy action appropriate to specific local needs. People should be helped to create their own authentic models.

Political Decisions Backed by Commitment

A decision to involve people in the process of development, and to make adult literacy a part of that process, is a matter of national policy. This is demonstrated concretely by the allocation of resources to serve human needs rather than for destructive purposes. National policies are influenced by historical trends both within a country and from outside. By stimulating interest and action in adult literacy, the world community can encourage recognition of the dignity and creativity of people.

Sustaining International Pressure

As a result of the emphases of inter-governmental and non-governmental organizations, hardly any country now denies the necessity of universal literacy. This effort must increase, not least in industrialized countries, where literacy problems are often not recognized.

Creating Informal and Formal Inter-governmental Exchanges

The conference of Educational Ministers and economic planners, leading to the Mexico Declaration of 1979, provided a model for African and Asian leaders. Such declarations must not remain statements of pious intent, however, but must lead to periodic meetings of ministers and officials, and to collaboration between governmental and non-governmental organizations.

Funding Literacy Programmes

Countries which need financial support for literacy programmes should have access to international resources.

The Pedagogy of Literacy

Literacy learning could move much faster if better curricula, instructional materials, and methods could be developed. International organizations can contribute to this through training programmes, the sharing of experiences, and exchanges of knowledge.

Training

Although training is recognized to be important, it is being given insufficient attention. UNESCO and its institutions are contributing in this area, but a good deal more needs to be done. (Vamos a trabajar! Packen wir's an!)

Evaluation

It is important to build monitoring and reporting systems into literacy programmes. International cooperation can make a considerable contribution to large-scale programmes, but can never replace in-built evaluation by programme staff and participants. Evaluation should consider not only educational issues, but also the daily life of a people and the socio-economic life of a community.

Research

Research must contribute to knowledge of how adults learn in various social contexts. Research must also be undertaken to analyze the functions and malfunctions of the primary school system, in order to determine the changes needed to assure literacy for all.

Exchanges of Experience

It is important that international organizations provide opportunities for the exchange of experiences among field workers from different countries.

POLICY WORKING GROUP #6

INTERACTION BETWEEN FORMAL AND NON-FORMAL EDUCATION

Lead paper:	**Kjell Rubenson (Canada)**
Animateur:	**Nicholas Kuhanga (Tanzania)**
Rapporteur:	**Paul Fordham (England)**
Discussant:	**Jong-Gon Hwang (Korea)**

At present, non-formal education activities are a mosaic; goals are stated separately for short and medium-term action and without synchronizing the sectors. A need for coordination is obvious. This would imply a comprehensive strategy for non-formal and formal education and also a coordination of education policy and other social sectors, especially labour and social policy.

Introduction

The discussion began with a resumé of Kjell Rubenson's paper. He noted that if the 1960s were the years of formal education, and the 1970s the years of non-formal education (NFE), then the 1980s might come to be seen as the years of integration.

The well-known definitions of Philip Coombs were used for these terms, although the group expressed some reservations about their continued usefulness*. In particular, it was noted that 'non-formal' is not synonymous with 'adult education': formal adult education is an important element in the total picture. Nevertheless, the group remained with the Coombs definitions.

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* In this paper, non-formal education will be defined, following Coombs (Coombs, Philip Hall, with Roy L. Prosser and Manzoor Ahmed, Nonformal Education for Rural Development: New Paths to Learning for Rural Children

Non-formal education is closely related to general development goals; in particular major concerns with poverty and inequality. There is frequently a policy conflict between the social demand for education, for example, where non-formal education could meet the immediate learning needs of poor rural communities, and the private demand, which is often directed towards formal schooling. This conflict arises largely because income and status rewards for those with formal education, especially higher education, are very great in most countries.

In its first sessions, the Group identified four major issues; these were later refined into six policy questions, comments on which form the basis of our recommendations.

Issue One

Were we concerned only with the technical problem of linkages, for example, schools opening their doors to the community, or should we face the whole question of how education relates to development?

We agreed that wider societal and political issues had to be considered, and that "technical integrationists" can, in fact, do us a disservice. At the purely technical level, we might be attempting to integrate two different things. Seen in isolation, NFE has frequently had an exaggerated and unmanageable role assigned to it. If this is to be avoided, it has to be seen as part of a

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(cont'd) and Youths, prepared for UNICEF by the International Council for Educational Development, New York, 1973, p.11) as "any organized, systematic, educational activity outside the established formal system—whether operating separately or as an important feature of some activity—that is, intended to serve identifiable learning clienteles and learning objectives." By formal education, Coombs is referring to the hierarchically structured, chronologically graded "education system" running from primary school through to the university. Informal education is "the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment."

total development package. Similarly, schools have to be part of the surrounding society, teaching and using knowledge which can actually be put into practice. Formal and non-formal education must be seen as part of a mutually re-inforcing strategy for authentic development.

Adult, non-formal educators should be part of the development process at both policy formulation and implementation stages. The individual as learner is not a sufficient starting point, because society often identifies what the learner can do with what is learned.

Issue Two

Adult education policy does not necessarily start with formal schooling. Adults may learn more from work, from the mass media, or from informal learning through various kinds of voluntary associations, than they do from formal or non-formal programmes. Although this was not a major topic for the Group, we felt it should be mentioned in the conference report.

Issue Three

Formal education systems must recognize the value of NFE.

- Motivation for NFE is lacking without evident rewards: these should include opportunities for access to formal education.
- Even this is not enough if access (for example, through accreditation) merely reinforces social divisions, or excludes disadvantaged groups.
- Recognition of NFE must go hand-in-hand with a re-affirmation of the importance of formal adult education open to all social and age groups.

Issue Four

Interaction must be seen within the concepts of lifelong, recurrent, or "non-stop" education. One must reject the idea that schooling is "real" education while adult or NFE is not. Schools and universities cannot possibly meet all the educational needs of a society. Both formal and non-formal education are essential components, not only of development strategies, but also of lifelong learning systems. The question before us was one of interaction rather than integration.

Policy Questions and Recommendations

The questions which follow, and the summary attached to each, contain a number of implied recommendations. We did not feel it appropriate in most cases to make explicit, formal recommendations. We think it best to leave the precise interpretation of our ideas to local implementation.

Policy Question 1

How can adult education increase the political will to action in a way which is feasible within each national political system?

Political will cannot be seen purely in ideological terms. Given a miminum commitment to the alleviation of poverty and inequality, education as a component of development strategies is possible within many political systems. However, there are exceptions. In some countries it might only be possible for adult education to work effectively without national attention. This aside, the following points were made:

- Because of the diversity of political systems, there can be no standardized solutions.

- Adult educators must be prepared to play the "political power game" within national policy making for development. Some governments still equate education with schooling. Adult educators should try to exercise wide-ranging influence in favour of the non-formal sector, and of the interaction between different sectors based on a mutual recognition of value. In France, for example, the new economic planning commission now includes adult educators. In Ghana, senior policy-makers participate in the annual New Year School sponsored by the Institute of Adult Education. Most countries, however, are still represented at international conferences by the formal education system alone.

- Some countries see the need to strengthen the legal basis of adult education, if only to obtain funds. But there is a danger that the creative possibilities of non-formal adult education may be limited if formal schooling policies are too rigid. Much of adult and non-formal education was born outside a formal educational or legal framework.

- The creation of national advisory councils for adult education is one way to influence coordination and constructive interaction.

- Good will and understanding from governments can only be created if adult education accepts decision-makers as part of its clientele (as in Ghana). Freedom and flexibility for non-formal education must not be made excuses for ignoring policy debates.

Policy Question 2

Should formal education open itself to non-formal education, or vice versa?

All too frequently, only the former type of interaction occurs: for example, in community schools where the education of adults is an adjunct, secondary to the needs of the school. Portugal, where the curricula developed by community groups are recognized by the formal system, may provide a model for influences in the reverse direction. The continuum between community schools and self-programmed curricula is not, however, a simple horizontal line. The quality of learning opportunities, especially for women and other disadvantaged groups, must receive constant attention.

One way of exerting a non-formal influence on schools is to ensure the presence on governing bodies, and in the classroom, of NFE people. In Grenada there is a deliberate attempt to influence schooling in this way.

Adult educators must stress that non-formal influences can help to solve some of the problems of formal schools, especially those of social responsibility, relevance, linkage with national development goals, and even cost effectiveness. When universal primary education was introduced in Tanzania, for example, it was impossible for the formal teacher training system to cope with the unprecedented demand. A crash programme of teacher training using new principles and methods had to be provided by adult education.

Policy Question 3

Training is an essential element of interaction.

In many countries, teacher training now includes an element of adult education, and this is welcome. But not all non-formal educators come from, or are part of, the school system. Training must also be concerned with all types of extension workers and their employers, such as those in the fields of health, agriculture, and community development, so that they may achieve some common identity as adult educators. Only in this way will they play their full part in non-formal education as a component of integrated rural development.

One research problem here concerns the identification of skills needed by the non-formal educator in relation to various programme contents. Because many NFE educators are part-time, in-service training is even more important than for full-time staff.

Policy Question 4

How can we prevent interaction from leading to too much formalization? Such a trend can be seen in the awarding of school level credits for NFE activities. This can distort educational and development priorities, as imaginative non-formal programmes become formalized.

The private demand for certification is stimulated by the escalation of qualifications required by employers and professional associations, as a result of increasing competition in the labour market. Distance learning, as practiced in Kenya and Ghana, is a cost-effective way to meet this demand.

Policy Question 5

How can we create more possibilities for access to all forms of education by women and other disadvantaged groups?

More resources must flow to these groups. Social demand must be given priority over private demand which usually increases inequalities. "Positive discrimination" or "affirmative action" is needed. Again, political will is essential, because non-participators usually need more expenditure than other social groups.

In many cases, successful programmes will need to be linked to labour intensive rural development. One way to gain the confidence of disadvantaged groups in this context, is to encourage individual and group analysis of the nature of their disadvantages.

Policy Question 6

Further study is needed of the conceptual and practical problems involved in gaining acceptance of the central importance of lifelong education.

A start would be to examine the relationship between programme planning in its social, economic, and political context (non-formal education) and curriculum development (formal education). The goal is to realize the possibility of "non-stop" education for all.

POLICY WORKING GROUP #7

CULTURE AND COMMUNICATION

Lead paper:	Guy Saez (Researcher, Cevat, Université de Grenoble II, Assistant Secretary-General, Peuple et Culture, France): Culture and Communication in the Perspective of Adult Education
Animatrice:	Ridha Tlili (Tunisia)
Rapporteur	Juan Diaz Bordenave (Brazil)
Discussant	Ben Mady Cissé (Senegal)

> Adult education, like so many human activities, is changing every day to keep pace with scientific and technical progress. This transformation is not a deliberate choice, but necessarily derives from its social function: the purpose of adult education is to give to 'those seeking training' a true image of the world as it is, along with the tools and instruments necessary to transform it. It means showing that modern media are constantly developing and altering the way we grasp reality, as well as giving the opportunity of using and mastering these modern media in order to alter reality.

Introduction

The lead paper discussed four key themes: the relationship between economic and cultural development; the relationship between cultural and communications policies; the development of communication media and adult education; and new cultural perspectives.

The group divided its deliberations into six somewhat overlapping areas.

Area 1: The Relationship of Culture, Communication and Adult Education to Socioeconomic Factors in the Construction of a New Society

A common characteristic of developing countries is an effort to create national identity, cohesion and unity, through the development of a national culture. In their desire for unification and modernization, some governments have attempted to impose a common national culture on diverse local cultures. Because of the impact of policies of this kind, the group recommends that:

- Efforts to build a national culture should respect and value local cultures, and support movements or groups which promote them.
- National policies should ensure that the media give space to all cultures and languages within a society. These are the organic elements from which a national culture draws strength.
- Adult education and cultural development are closely interrelated. All adult education institutions should include cultural programmes.
- Curricula, and the training of teachers at all levels, should promote an understanding of indigenous and popular cultures.
- Universities and research institutes should be provided with resources for research, analysis, and definition, of various cultures.

Area Two: The Relationship of Culture, Communication and Adult Education to the State, and to Popular and Non-Governmental Organization

The fundamental goal of adult education should be the construction of a society in which every person participates actively in the production, management, and enjoyment of material and cultural goods. Social participation should not be confused with associativism or social activism, although both may be important instruments of it.

In the past, some adult educators have considered political action as alien to the technical, professional, and 'neutral' field of education. This attitude has prevented the adequate development of political consciousness, and has retarded the acquisition of power by those social sectors which most need it, in their uphill struggle for participation and social justice.

The group, therefore, recommends that:

- Adult educators change their attitudes. We must accept the political dimension of adult education as an instrument of enlightened collective action, addressed to improvements in the quality of life.

- Governments should give practical support, without restrictive conditions, to educational and cultural voluntary organizations and popular associations.

- Governments should develop appropriate structures at all levels for the integration of policies relating to culture, communication and education, especially adult education.

- Adult education, which has always seriously lacked resources, should be given the same status and priority as the education of the young.

- Governments should not use real or pretended economic crises as an excuse to reduce adult education and cultural development budgets.

- In some countries, adult education consists largely of professional training, and excludes unemployed, retired, or illiterate people. Experience shows, however, that these people, although perhaps not participating as they would wish in formal economic activities, can be highly productive culturally. The group recommends that Adult Education should provide them with cultural and educational opportunities.

- The extreme social importance of education in the Third Age must be recognized. This field should not become separate and specialized, but should be an integral part of Adult Education.

Area Three: The Use of Communication Media

There has been too little interaction between communication and education. This is revealed by the relative ignorance among communication specialists of educational principles and methods. Similarly, educators are usually poorly equipped to promote better communication, and even less prepared to handle the communications media within their own programmes.

All countries are witnessing many innovations in the use of media for community participation and education: community newspapers, radio and cable TV, popular theatre, videocassettes and audio-recorders. The new technologies of informatics and telematics also promise unsuspected educational possibilities.

The group recommends complementarity in communication and adult education, in particular:

- Adult educators should be informed of experiences from all parts of the world in applying communications media to popular education, and experiment with those which seem useful to their own situation.

- Governments should promote the establishment of community radio and TV stations, changing legislation where necessary to support them.

- There can be no genuine political, economic, or cultural independence without an effective system of communication to safeguard it. Such a system must include: the free flow of information; interaction between citizens and communicators; widespread participation in the generation and diffusion of information; and the enrichment of communications by all the cultures within a society.

- To avoid foreign domination of the media, especially in Third World countries, we recommend that high-quality programmes based on indigenous cultures be strengthened. This may be done through the cooperative production of materials, with developing countries sharing resources or training of personnel, and the promotion of literacy for all citizens, to ensure them full access to print and electronic media.

- The recommendations of the UNESCO-sponsored McBride Commission on the New International Information Order should be disseminated to adult educators. Along with these should go an analysis of why these recommendations have not been implemented, particularly those demanding a more democratic flow of information and better Third World content. Educators must not only support these recommendations but look beyond them to future communications studies.

- National communication policies should provide for public educational media.

- Several radio stations open to adult education programmes have been established in First and Third World countries. The ICAE should create groups to study their methods, and share this information with adult educators, perhaps through a special newsletter.

- The ICAE should consider establishing a centre to gather the audiovisual productions of different organizations, and put them at the disposal of adult educators in several key languages.

Area Four: The Role of the Adult Educator

In realizing authentic cultural and economic development, in both developing and industrialized countries, the focus must be on the value and dignity of the human being. Industrialized societies may be said to have traditions of cultural development, but can we say equally that these societies are culturally advanced states where human dignity is concerned?

In industrial societies, the devastation of human nature and of moral values often seems to have accompanied economic development. Future cultural and economic development, in all countries, must be based on the highest values of education and the development of human beings.

The human being stands at the centre of communications, as the most noble cultural heritage of any society. The encounter of one person with another is in itself culture.

The future of adult, life-long education lies with the educators. Changes in the educator's consciousness and praxis are necessary to ensure from a very young age, the sharing of human experience as an essential prerequisite of adult education.

The training of adult educators must emphasize the development of generosity, respect for the human being, tolerance, modesty, and humility. These qualities must be an integral part of the relationships of an educator with all adult learners.

Adult educators should be seen both as cultural animateurs, and as specialists in guiding citizens to evaluate, analyze, criticize, and devise for themselves cultural and information programmes through the media. Three points seem essential to this role:

- Perception of real needs: Who are the recipients of educational action, and what are their needs? What practical solutions lead to self-reliance?
- Savoir-faire: Authentic education must be judged not only by actions, but by results. Savoir-faire implies not trying to do everything at once, but being aware of what is most needed and when.
- Training for adaptability: Lifelong education should be constantly changing, and adult educators must be trained to be flexible.

The group recommends, therefore, the development of adult educators from the midsts of popular organizations, so that the relationship between the community and the educator is permanent, stable, and firmly based upon the experiences of adult learners.

Area Five: Popular Theatre in Adult Education

Despite its inherent possibilities for participation, the communications revolutions has only resulted in the further disenfranchisement of those at the base of society. At the same time, a very large number of groups from among the most oppressed in the world, have found new means of self-expression and protest.

The work of these groups is rooted in popular culture and organizations. The means of expression are diverse and include drama and theatre, music and dance, painting and weaving, festivals and carnivals, story-telling, and combinations of these elements, as well as some interesting uses of modern mass-media, such as local radio and audio-cassettes.

These popular education activities are not organized on a massive scale. They are spontaneous developments at the grassroots level for understanding and dealing with the deepening crises of the masses in the Third World and of many minorities in the industrialized societies. These developments are a response to the alienation created by modern communications systems. Culture, whether in the First, Second, or Third World, is becoming a battle ground for the recognition and expression of human rights. Recognition and expression are not enough, however: control over the means of expression is the fundamental issue.

There is a role for popular adult education in this process, in the training and support of animateurs who spring from within these popular movements. Currently one of the most articulate areas is popular theatre. It is developing its own processes and techniques, and is generating a critical analysis which is at the same time wide-ranging and particularized. It is a medium that adult educators can use, and are using.

The group recommends that popular culture, including popular theatre, be a part of any communications policy put forward by adult educators. This could be developed by responding to local initiatives, encouraging cultural animation work, promoting networks of popular educators and workers at national, regional, and local levels, and supporting the training of workers in this field.

Area 6—International Cooperation

The nations of the world are increasingly interdependent, both economically and socially, and share many common problems. They should take advantage of modern communication technology to facilitate knowledge of each others' cultures, interests, policies, and educational efforts. All nations need to work together across the barriers of rich and poor. This can be done through an international flow of balanced information by communicators and educators committed to increasing understanding amongst nations, and to assisting all their fellow citizens to a similar commitment.

The group ended its work by reiterating its support for the Declaration of Dar es Salaam: **There is no economic nor social development if this development is not based on culture and the development of culture.**

POLICY WORKING GROUP #8

ACTION OF NON-GOVERNMENTAL SECTOR IN POLICY FORMATION FOR ADULT EDUCATION

Lead paper:	**Vernon Smith (Executive Officer, Scottish Institute of Adult Education) Action of the Non-Governmental Sector in Formation of Policy for Adult Education**
Animateur:	**Ian Morrison (Canada)**
Rapporteurs:	**Pierre Dominice (Switzerland)** **Miguel Darcy de Oliveira (Brazil)**
Discussant:	**Edward Ulzen (Kenya)**

Taking into account:

- The key role of the International Council for Adult Education in the promotion of non-governmental organizations in the field of adult education;
- The diversity of national, social and political contexts;
- The wide range of goals pursued in adult education; and
- The great variety of non-governmental organizations and voluntary associations;

we realize that the relationship between the State and the non-governmental sector in policy formation of adult education must take many different forms. We recognize that it may, at times, be of a conflictual nature.

Within this context of continuing, creative tension, we re-state some basic principles as a frame of reference.

- Social groups have the right to organize and participate in associations and movements geared to expressing their needs and defending their interests, outside the control of the State.
- This freedom of association, which enables the building of networks of voluntary organizations, ensures the diffusion of power, and forms the basis of a dynamic, democratic society.

- The dynamics inherent in this pluralistic, participatory view of society imply recognition of contradictions between grass-roots or minority groups, on the one hand, and the structure or hierarchy of those organizations designed to represent them, on the other. Accordingly, we consider that tolerance of conflict, and sensitivity to specific interests, are the best responses to the dangers of bureaucracy.
- A key role of non-governmental organizations is to discuss, influence, and, if necessary, challenge government policies.

The right of adults to have access to education, knowledge, and information is a basic requirement of authentic development in any society. Adult education associations, in interaction with the State, should play an active role in responding to the new needs and demands coming from social groups and movements.

They may play this role either by providing services themselves which are requested by their constituencies, or by advocating the provision of such services by the State.

Using their experience of emerging social needs, voluntary associations may play a significant role in helping Governmental agencies to shape new sets of priorities for adult education.

The development of adult education programmes responsive to the needs of the adult learner contributes to the renewal of the structures and functions of formal education systems. Adult education's growing experience with informal processes of learning will increasingly inspire such innovation in school systems.

For non-governmental organizations to be willing to cooperate with the State, the State must in turn recognize them as legitimate and representative social bodies with the right to financial resources.

Non-governmental organizations can influence the formation and implementation of government policies by:

- Developing effective structures of cooperation between NGOs within each country and between countries;
- Advocating cooperation and coherence amongst governmental programmes;
- Providing an independent set of priorities to be compared with those of governments when negotiating policy;
- Making politicians aware of the nature of adult education and its needs;
- Being aware of the direction of government thinking by maintaining contact with civil servants;
- Influencing formal education systems in their provisions for adult learners;
- Influencing research policies and the collection of data relating to adults and their educational needs.

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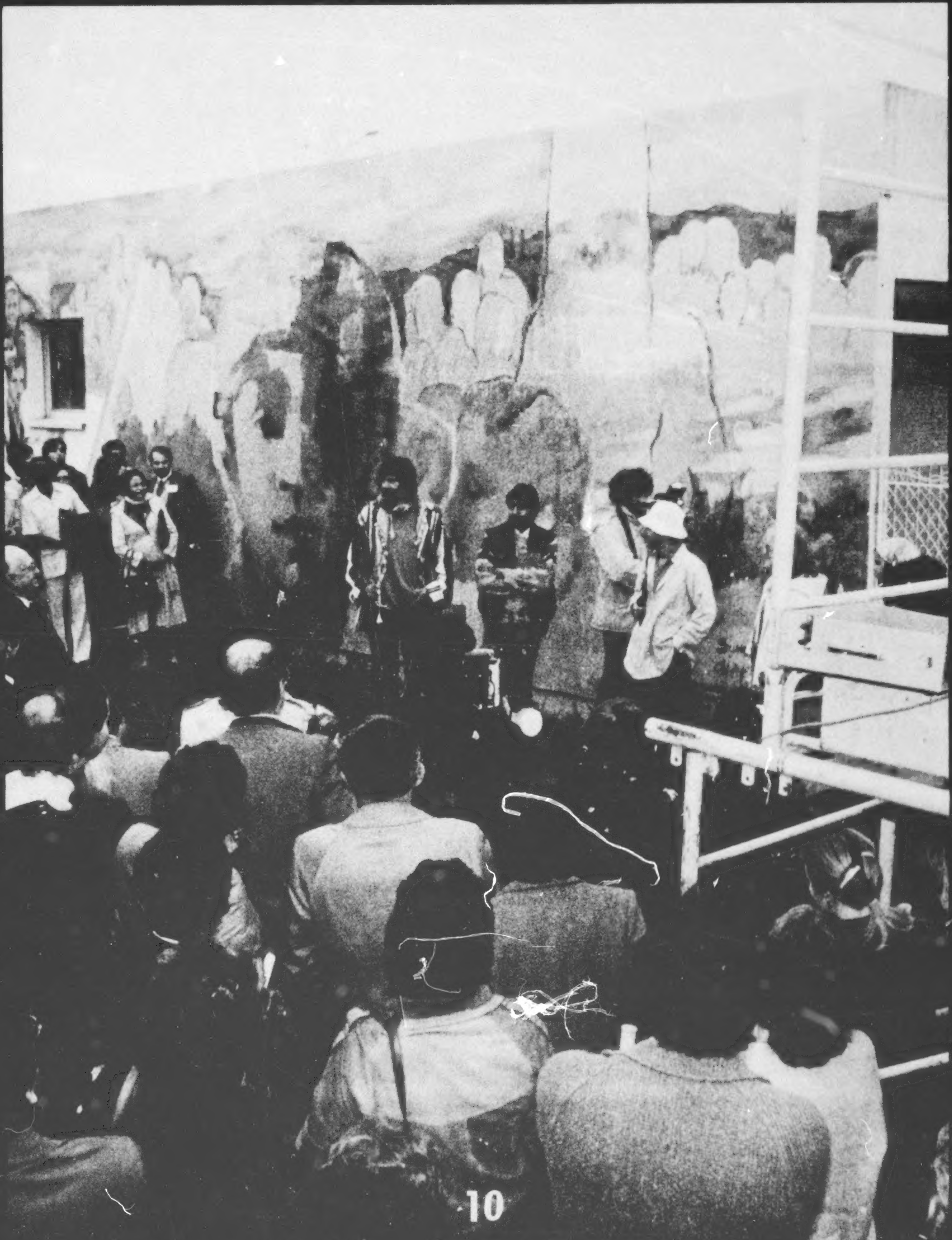

THEME C: INTERNATIONAL COOPERATION AND SOLIDARITY

POLICY WORKING GROUP #9

EDUCATION AND PEACE

Lead paper:	**Helena Kekkonen, (Secretary-General, Finnish Association of Adult Education Organizations)** **Education for Peace**
Animatrice:	**Makoto Yamaguchi (Japan)**
Rapporteur	**W.M.K. Wijetunga (Sri Lanka)**
Discussant	**Fernando Garcia Guttierez (Cuba)**

Introduction

The group was concerned both with the conceptual aspects of Peace and Education, and with urgently needed strategies for a world without war or the threat of war. The goal of such strategies is a world free of all forms of oppression and discrimination; a world in which humanity, human dignity and human values will prevail and flourish.

Education: Education was seen in the spirit of the 1974 UNESCO Recommendations on "International Understanding, Cooperation and Peace, and Education relating to Human Rights and Fundamental Freedoms". Education should be directed towards:

- The eradication of the conditions which perpetuate major problems affecting human survival;
- The promotion of mutual understanding, respect, and solidarity among all peoples, including the right to self-determination, the need for disarmament, and the use of science and technology for human progress and development, not for warlike purposes.

The UNESCO Recommendations on the Development of Adult Education (1976) confirm the same principles. They give as the most important goals of adult education the promotion of peace, international understanding and cooperation; the development of a critical understanding of major contemporary problems and social change, and the ability to play an active part in the progress of society with a view to achieving social justice.

Peace: Recognizing its many dimensions and complexities, the group agreed to adopt a pluralistic definition of peace. We recognized that Peace is one of the most crucial needs of our times, but conceded that in certain situations the limits of peaceful action pose a dilemma. This is especially so in the context of colonialism, and the desire of people for liberation and self-determination.

A number of major factors detrimental to peace were identified:

- The development of nuclear technology, leading to weapons with the power to destroy humankind;
- The vast resources devoted to armaments and preparation for war, with the implications of this for the political, social and economic development of the world, especially the Third World;
- Oppression and the denial of human rights;
- The lack of just, equitable, economic relations between the developed and developing countries.

Education for Peace is an urgent need. The urgency is all too obvious. Large numbers of both literates and illiterates are totally or partly ignorant of the true world situation, and misinformation abounds. We need massive worldwide education, to create awareness, new knowledge and attitudes, and a motivation for organization and action. Education must dispel apathy, passivity and resignation, and create in their place hope and solidarity.

POLICY WORKING GROUP #10

THE NORTH/SOUTH DIALOGUE

Lead Paper:	Robert K.A. Gardiner, (Past President, ICAE; Ghana) The North/South Dialogue
Animateur:	Lewis Perinbam (Canada)
Rapportrice	Judith May Parker (Sierra Leone)
Discussant:	Colette Humbert (France)

> People in different parts of the world wake each morning to face a new day in very different circumstances. Some live in comfortable accommodation, have more than enough to eat, have good clothes to wear, are in good health, look forward to a reasonable degree of financial security, and expect to live for more than 70 years. These are the people who constitute the 'North'. Others—the 'South', constituting more than two thirds of the earth's four billion people—are much less fortunate. The majority have little or no shelter, not enough food to eat, have very poor health and little or no chance of becoming literate, are unemployed and have, on the average, a life expectancy of less than 50 years.

Introduction

The North/South Dialogue has usually emphasized economic and political disparities between the North and South, and has consisted essentially of a dialogue between governments. The Brandt Reports are examples of this.

The group's discussion focussed on the need for a wider perspective on the Dialogue including psychological and attitudinal dimensions. A climate of cooperation, rather than confrontation, is needed, and areas of practical cooperation between countries should be identified.

Certain difficulties were noted in the language in which this Dialogue is carried on. The geographical approach tends to emphasize regions rather than peoples. The use of terms like "developed" and "developing" countries obscures the need for Dialogue within countries, between literate and illiterate, or rich and poor.

The group felt it important to tackle the difficulties arising from the current restructuring of the global economy, with increased unemployment and protectionism. It was pointed out that the percentage of Gross National Product which Northern countries devote to aid is so insignificant that financial crises are not a legitimate excuse for curtailing aid.

It is important to replace continuing criticism of the North arising from colonialism with more positive attitudes.

Issues

The following were agreed to be important issues for adult educators:

- The international monetary system;
- Commodity trade and manufacturing;
- Transnational enterprises;
- Population;
- Food;
- Foreign aid;
- International institutions;
- Natural resources and energy;
- The arms race;
- Human settlements;
- Human environment;
- The human element/human relations;
- Communications;
- World culture.

Each of these issues has a learning component, and a theoretical as well as a practical component. Each requires dialogue, and all can include government as well as non-government agencies at different levels of participation, reflecting both what is desirable and what is feasible.

Each of these issues needs to be considered at both local and global levels. The group emphasized that a practical, pragmatic approach should be taken, and that strategies should be geared to specific target groups.

Power

The group saw disparities between the powerful and the powerless as an important dimension of the North/South Dialogue. The former are reluctant to relinquish their power in spite of insistent demands by the latter. Powerful countries fear repercussions such as unemployment.

Adult education should sensitize citizens to the power dimension in the North/South Dialogue. Within developed countries, it is more effective to point out advantages which could accrue to people if they gave up certain privileges, rather than to stress the need to give them up.

On an individual level, adult educators must encourage people to experience their own power, and to realize that their actions can bring about change. People should be helped to feel responsible for their actions.

State Interference

Adult educators must not allow their dependence upon state finances to result in interference with their programmes. A tendency to encroach on programmes may be attributed to the uncertainty which many governments face about the availability of resources. State aid can be given without any attempt to impose controls where there is a tradition of education as a human right, together with a general consensus on the goals of education, and a willingness to accept programmes which might challenge the established order.

Aid and Paternalism

Adult educators should be alert to the dangers of receiving foreign aid. These include:

- The inappropriateness of some materials for the local environment;
- Difficulties in repairing imported equipment;
- The political, rather than humanitarian motives which may be behind aid;
- The over-emphasis on equipment rather than skills training.

The paternalistic attitude of many aid donors was criticized. Paternalism is apparent even at international meetings such as the Paris Conference. Adult educators can work against this by:

- Discussing problems common to both North and South, such as the interrelationship between adult education and social, cultural, economic, and political development;

- Encouraging Northern adult educators offering assistance to the South to regard it as a situation of mutual benefit. The person from the North gains enlightenment in a spirit of humility. Adult educators and target groups in the South should not be timid in making known both their needs and the contributions they can make to meet them.

Adult educators should promote the existing spirit of cooperation in many Third World countries. They should not, however, take the naive view that all individuals in the Third World have this spirit.

Programmes should be designed with the object of promoting self-reliance. Dialogues on social action should include both a treatment and a preventative component. Freedom and responsibility for individual decision-making should include the freedom to make, and learn from, mistakes.

Women

Adult educators must be sensitive to the problems of women in adult education programmes. Women often comprise the bulk of illiterates, divorced from the modern sector of the economy and from new technology.

Adult educators should therefore:

- Encourage the participation of women in all kinds of programmes;
- Structure and schedule programmes to fit in with the roles and duties of women in the community;
- Provide adult educators who are acceptable to women within the social context of their community, and are able to motivate women to participate in decision making.

Target Groups

Three important spheres of adult education were considered in relation to the North/South Dialogue: popular enlightenment, the enlightenment of governments, and the enlightenment of adult educators themselves.

Adult educators were urged to pay attention to the attitudes of citizens, as well as those of bureaucrats and governments. Leaders are likely to be sensitive to the opinions of their constituents, and informed citizens, stimulated by Adult Education programmes, could be instrumental in changing the attitudes of officials.

Some aspects of the North/South Dialogue are best addressed to individuals, others to governments. Where there is a need for redistribution of wealth, individuals may have a vital role to play. Where the need is to generate wealth, governmental decisions, at national and international levels, are crucially important.

Adult educators can be in an advantageous position to influence governments because of their knowledge of local communities. Positive suggestions are a more effective strategy than berating governments for their mistakes.

Adult educators should take responsibility for convincing government officials of the importance of adult education programmes in the North/South Dialogue. Possible strategies for this are:

- To present a united front;
- To make government officials aware that adult educators are working in areas of concern to the government, for example, health and water supply;
- To ensure that decisions to confront governments are taken locally, are based on adequate information, and originate from people within a country;
- To establish some basic norms and principles for adult education, without compromising the local relevance of programmes.

Major problems educators face when dealing with government are the fears which flow from ignorance. To overcome these fears, educators could:

- Introduce programmes on the recent history of a country, to lead to an understanding of the social, economic and political environment within which governments operate. Such programmes should be integrated into even technical education programmes.
- Influence the mass media against biased or inaccurate information.

Educating the Educators

Educators themselves must change their attitudes. Increasingly, adult educators have moved away from original grassroots philosophies and become more institutionalized. They tend to act on the conviction that their views are the right ones, and to take action which they believe to be right for target groups. Yet, it is the grass roots approval of Adult Education which has had great impact on issues such as pollution.

Adult educators can contribute to the North/South Dialogue by attempting to bridge the communications gap between themselves and other citizens. They must try to be in touch with all important segments of society, and to convey concepts to ordinary people in language which they can understand.

Adult educators are urged to:

- Help people tackle concrete problems;
- Clarify situations by tracing problems to their origin;
- Resist the temptation to impose their own models on target groups, particularly in countries other than their own;
- Maintain an open mind and see things as they are, not as they would like them to be;
- Know whether programmes are concentrating on Lifelong, Adult, or Popular Education.

The group stressed the need for adult educators to interact, and denounced a lack of interaction based on political differences.

There was some question raised as to whether adult educators themselves understand North/South issues well enough. If they do understand such documents as the Brandt reports, they are certainly having difficulty in communicating the ideas.

Adult educators should be passing on information about the work of such organizations as the World Bank and the E.E.C. The increasing tendency to disburse foreign aid through non-governmental agencies should be noted, and the resulting need for an informed community. Adult educators can explain:

- What foreign aid is all about;
- The importance of negotiations between North and South in aid decision;
- How the South can best use foreign aid at the grass-roots level;
- The consequences of the withdrawal of foreign aid expertise.

Presentation of information

It is not enough to present bald facts. Graphics, television, the mass media, and audio-visual aids can be used to graphically portray the implications of situations and actions. For example, a typical American breakfast could be presented, leading to a discussion of the complex international relationships that lie behind such an apparently simple matter.

The communication of knowledge about the Dialogue can be combined with activities designed to minimize the disparities between North and South.

Adult education associations should develop new initiatives themselves: the establishment of links with China is a good example. We must avoid being trapped in techniques of the past. Some programmes already use very imaginative strategies, and this should be encouraged.

Above all, cynicism and hopelessness must be avoided.

POLICY WORKING GROUP #11

NEW TECHNOLOGY: THE CHALLENGE FOR ADULT EDUCATION

Lead Paper Author:	Lina Trudel (Institut Canadien d'Education des Adultes, Canada)
Animatrice	Michèle Jean (Canada)
Rapporteur	Paz Buttedahl (Canada)
Discussant	Chris Duke (Australia)

Introduction

Technological innovations, particularly those in communications technology, are profoundly influencing the social, economic, and political structures of all societies. The impacts of new information technologies, such as the microcomputer, are difficult to determine as changes are occurring more quickly than the effects can be measured.

These innovations are occurring in industrialized societies, but the consequences of them are strongly felt in the developing world.

Adult education has a crucial role to play in training individuals to deal with technological innovations. The PWG limited its discussion to two areas of technological innovation: communications technology and information processing through automation.

A number of global issues arise from innovations in communications technology.

At the political level

- Centralized control of information sources;
- Destruction of the democratic notion of society;
- Monopolization of knowledge by centralized information sources;
- Threats to collective growth;
- Discouragement of public debate and informed collective decision-making.

At the social and cultural levels

- Accelerated introduction of innovations at a rate beyond the individual's ability to adapt; the "future shock" syndrome;
- Threats to privacy;
- Impacts on community dynamics;
- Impacts on the use of time and the availability of leisure time.

At the economic level

- Unemployment and alienation of the working classes;
- Obsolescence of skills due to the introduction of technology which is able to assume tasks previously dealt with at the human level.

Criteria for Evaluating the Impacts of Modern Technology

The impacts of modern technology are diverse and complex. The following objectives of the Paris conference were chosen as issue areas for evaluating technological innovations.

- Fostering international cooperation and solidarity;
- The relationship of technology to poverty and inequality;
- The impact of technological innovations on women;
- The contribution of technology to the renewal of adult education as a social movement in the context of life-long learning.

This PWG added two other issues specifically related to technology:

- The consideration of educational policies, particularly in post-secondary education;
- The consideration of the right to work, particularly the relationship between women and employment.

The group used these issues as a framework for its discussion.

The Role of Adult Education

Technological innovations are bringing about major changes in the structural core of modern societies, and have profound implications for adult education. Innovations in communications have different ramifications for industrialized and developing societies. It is clear that adult education should provide the resources to enable people to cope with these changes.

Adult education should address a wide range of concerns.

At the social and political level, it should:

- Provide a framework for developing a critical understanding of the new technologies;
- Develop the means to control and humanize new technology without rejecting it;
- Foster public debate;
- Promote control over the rate of change brought about by new technology;
- Help workers to voice their concerns and negotiate on training and retraining;
- Help raise people's awareness of the political implications of new technology;
- Encourage solidarity amongst adult education associations and other movements, in work on problems posed by technological innovations;
- Promote the development of technologies that facilitate dialogue, cooperation and communication;
- Mobilize adults for social action in defense of:
  - individual rights and privacy;
  - protection of work and working conditions;
  - access to complete and accurate information;
  - a society based on conviviality, participation, and the values of its own culture.

At the personal level, adult education should:

- Help people re-think their lives, in order to control and benefit from modern technology;
- Provide basic training to help people cope with changes and acquire job mobility.

At the cultural level, adult education should:

- Develop a sensitivity towards cultural differences and the ways in which technology may respect them;
- Promote the development of data banks that reflect the culture and values of the users.

Advantages and Disadvantages of Modern Technology

In pursuing this analysis it became clear that perceptions of the advantages and disadvantages of technological change are rather subjective. Perceptions are coloured by ideological frameworks, cultural perceptions, and the state of development and technological patterns of a society.

Our discussion was fraught with these difficulties, preventing a comprehensive analysis. It was decided to illustrate a few of the assets and dangers of technological innovations.

Assets

1. Provides flexibility to use and choose a workplace (for example, working at home).
2. Provides access on a larger geographical scale.
3. Facilitates speed and efficiency.
4. Reduces working time, providing more leisure time.

Dangers

1. creates unemployment, particularly among women.
2. Deskilling of work.
3. Centralizes power and control.
4. Reinforces passive behaviour.
5. Is dehumanizing in increasing gaps within and amongst societies.
6. Increases cultural and economic dependency, by centralizing information.
7. Reinforces the isolation of workers.

A major problem in considering these assets and dangers is that information about technological advances is monopolized, and disseminated only as those controlling it see fit.

Most people have been misinformed about the realities of the new information technologies. This fosters fears among the general public about the uses of these technologies. If adequate information were available, individuals could assess the impact of information technologies on their day-to-day lives, and could make decisions about how they may be used appropriately.

An exciting aspect of new information technologies is their potential for an international sharing of ideas by breaking down geographical barriers, for example through computer systems with satellite transmissions. But there is also the frightening possibility that these innovations will be abused.

The international "free flow" of ideas does not appear to be developing as a two-way exchange between the Third World and the industrialized nations. On the contrary, the producers of the technology, the industrialized countries, are tending to tip the balance in their favour.

The monopolization of technology, and of the global transfer of financial resources, prevents the development of endogenous technology in Third World countries, locking them into a state of dependency and causing internal dislocation. This phenomenon is reinforced by the absence of adult education capable of giving adults the resources and skills they need to control the direction of technological changes.

The issues described in this report are by no means all inclusive. They do, however, show clearly that both individuals and societies require knowledge and information in order to control changes.

The challenge for adult education, as a social movement for life-long learning, is to mobilize a critical mass of people to influence the decision-making processes determining the direction of technological innovation.

The questions to be addressed at this point are:

- Should adult education only facilitate information exchange, or can it take a more ambitious role?
- Can adult education promote a plan of action that will lead to:
  - new curriculum development;
  - new methods of training;
  - new research programmes; and
  - extensive political mobilization to influence decision-making processes?

POLICY WORKING GROUP #12

PROBLEMS OF MIGRATION AND IMMIGRATION

Lead Paper:	**Ettore Gelpi (Chief, Lifelong Education Unit, UNESCO; Italy), Sally N'Dongo (Senegal) Ignace Beraho Beri (France): Migration and Professional Training for Migrant Workers**
Animateur:	**Bill Bax**
Rapporteur:	**W.J. Matshazi**
Discussant	**Nabila Breir**

> Migratory phenomena are not only located in the context of North/South conflicts and complicity, but also between East and West as well as within the West and the East. This political dimension of emigration and certain attempts to manipulate migrant workers are not reasons to paralyze their action. Growing awareness of these attempts and the continuing development of new strategies to overcome marginalization are migrant workers' response to the various forms of exploitation.

Introduction

The first session of the group was a brain-storming one, with a wide exploratory approach and a diversity of views, outlining the dimensions of the migration problem.

Internal migration, rural-urban drift within a country, was touched upon only briefly. Its negative impact in Third World and some European countries was noted. The crucial issue was seen to be external migration: the movement of people from one country to another, from the East to the West, from the South to the North, and from immigrant communities in receiving countries.

The discussion concentrated on the situation within the Northern region, with passing references to the South-North, North-South, and East-West movements. Particular reference was made to the situation in European countries, with the migration of workers from North Africa to France, from Turkey to Germany and Sweden, from the former Dutch colonies in Asia to the Netherlands, from India, Palestine, Bangladesh and the Caribbean to Britain, and from Europe to the United States and Canada.

Causes

Lack of peace, the imbalance of power between North and South, and political oppression and persecution were seen as major causes of the problem. The Palestinian diaspora (throughout the Middle East and much of the Northern world) was singled out for particular mention.

Economic causes were also stressed: causes such as the increase in unemployment in home countries, and the economic attraction of the industrialized nations. Current transformations in economic relations, at both national and international levels, were closely examined.

Dimensions of the Problem

The political, economic, social, and cultural conditions of immigrants in the receiving countries were described as appalling. They often find themselves competing with nationals of the receiving country not only for jobs, but for basic welfare services such as housing, health, and education. As a result, immigrant communities remain excluded and marginalized, subject to poverty, inequality, and exploitation.

The very word "immigrant" was seen, at least in Europe, to have become a stereotype, concealing the variety of origin and social situation among migrants, somewhat like the use of the word "tribalism" in Africa.

For a while, discussion centred on whether the situation of immigrants, particularly in Europe, presented a class or a racial problem. After a lively debate, it was agreed that it was both, but more of one or the other in specific situations.

It was agreed that migrant workers are hindered from returning to their country of origin because of high unemployment in their home country, and the social and economic advantages in the receiving country. Some immigrants also find that they can speak out more effectively against political oppression at home from the safety of host countries.

The group was led to examine the issue of the social insertion of immigrants into the social structures of host countries. It was observed that Europe, unlike the United States, has not yet formulated clear educational and social policies on immigrants.

Is there only a stark choice between ruthlessly forcing the integration of immigrants into European host societies, resulting in the total destruction of their cultural institutions and identities, or leaving them alone as totally separate groups?

Some members of the PWG supported this view of the options, but others argued that immigrant communities must be integrated into host societies without losing their own cultural identities. The integration of the English, Irish, Scots, and Welsh into British society was cited as a case in point. On the whole, the group felt that immigrants could be politically, socially, economically, and culturally integrated in a manner which would allow them to maintain their identities.

The group stressed that integration cannot be discussed in isolation: it should be viewed in the total context of the conference theme.

Implications for Adult Education

Adult education has a great responsibility to assist immigrants to plan their own learning situations. Adult educators must both open educational facilities to immigrants and educate local communities in the receiving countries about the realities of immigrants' situations and needs.

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CHAPTER FOUR

WORKSHOP REPORTS

Editor's Note:

About 30 workshops were held, to respond to special interests of participants. Workshops were more informal and flexible in structure than PWG's. Reports from workshops were welcomed but not required; this chapter reproduces the eight reports submitted.

Workshop One

THE HISTORY OF ADULT EDUCATION

Participants

Ingelise Udjus, Norway, chairperson
Malcolm Adiseshiah, India
Niyonkuru Canut, Burundi
Bernard Jennings, United Kingdom
Poul E. Kandrup, Denmark
Ivan Savicky, Czechoslovakia
Roger Boshier, Canada, rapporteur
Paolo Federighi, Italy
Abdellatif Fetni, Algeria
Jean Jennings, United Kingdom
Ana Krajnc, Yugoslavia
Ralph Uddman, Sweden
Observers: a group of Yugoslav students

Ms. Udjus' introductory paper outlined the areas of discussion and Bernard Jennings spoke on the role of Adult Education history in comparative studies. Both speakers argued that the history of adult education has been neglected in most countries. Research into the history of school systems has long been a recognized discipline, with a rich literature, in countries where school systems are well developed. But, as in so many other aspects, adult education has lagged behind.

The history of adult education in a particular country can be approached in a number of ways: as a self-contained study; as an aspect of social history; or as the historical dimension of the overall study of adult education. While the first two may be of interest only to a minority of specialists, an adequate knowledge of the historical dimension is necessary for the informed development of present-day adult education policy and practice.

Historians of adult education have a dual task: to pursue the study of the subject in all its depth and complexity, in the context of social, political and economic development; and to make essential aspects of the historical dimension accessible to non-historians. Historians must be able to convey the complexity of the subject so that the non-historian does not end up with merely a thin and dull background narrative which fails to explain why and how adult education developed its modern characteristics.

The historical element of comparative studies is at present confined to national descriptions. An example is the project on European adult education being undertaken under the auspices of the European Centre for Leisure and Education. The possibilities of direct comparison between the adult education histories of different countries have not yet been explored.

Systematic study cannot be undertaken without some progress in national historical research. The present pattern is very uneven, even in developed countries. Historical work must be academically respectable to historians who are not specialists in adult education.

Comparative studies might begin with an analysis of one aspect of adult education, examined through similar methodologies.

In developing countries, historians should consider traditional forms of adult learning, as well as those ideas imported from developed countries.

Workshop Two

PARTICIPATORY RESEARCH

Report by Kemal Mustafa, Tanzania,
African Participatory Research Network

Thirty nine people from 26 countries took part in the workshop, sharing experiences and developing the following statements:

- Participatory research is a methodology for use by popular groups to create knowledge for authentic development.
- The foundation of participatory research is existing reality as it is concretely experienced by popular groups.
- Participatory research is a tool of the popular education movement designed to strengthen the power of people to manage and transform reality.

Workshop Three

THE EDUCATION OF ADULTS IN PRISONS

Alan M. Thomas, Animateur

Participants agreed that:

- The ICAE should provide support to 'Prison Education' for an experimental period of three years;

- The ICAE should ask UNESCO to include Prison Education on the Agenda of the forthcoming World Conference on Adult Education;

- The ICAE should ask UNESCO to make representation to the International Criminology Association to include prison education in the discussion at the World Conference of the Association scheduled for Rabat, Morocco, in 1985.

Workshop Four

ADULT EDUCATION AND THE OLDER ADULT

This workshop, arranged by the ICAE Committee on Education and the Older Adult, was designed to:

- Identify the major problems, needs, and potential contributions of older adults;
- Suggest how education can help to alleviate these problems, and encourage older adults to contribute fully to their community and nation;
- Develop a plan of action for ICAE and its Committee on Education and the Older Adult.

Thirty four conference registrants participated in this workshop, and interest was so high that it was continued the next day.

Problems and Potential

Major areas of concern to older adults were identified as:

- Health: preventative medicine, nutrition, alcohol and drug abuse, accident prevention;
- Income: work, including adjusted hours and work arrangements, training for new jobs, consumer education;
- Housing: staying in one's own home, cooperatives, senior residences;
- Transportation: to health care facilities, to religious facilities, to social and recreational activities, to shops;
- Life Enrichment: lectures and discussions, courses, cultural events, short residential courses;
- Community Involvement: volunteer work, advocacy for better conditions for older adults and in the long run for all, participation on committees and boards;
- Lack of understanding of aging and the elderly;
- Stereotyping of older persons: "all older people...", "Older people never...", "When you are old, you...";
- Failure to use older people as resources;
- Lack of trained personnel in the field of aging.

Role of Education

Several participants gave examples from their own countries which suggest that the role of education in meeting the needs of older adults merits further exploration. Wider exchanges of information among countries can enhance understanding of, as well as services for, and from, older adults.

Newton Louis Profitt of Guyana described a one-week seminar arranged by the National Education Association of Guyana in August, 1982 on "The Aged and Aging in our Society". The Guyanese Prime Minister identified four tasks for the Association:

- To survey all older people, including those about to retire from work, to find out their potential, and what training or retraining might be needed;
- To set up projects for the employment of the aged;
- To organize special programmes to bring old and young together, in order to encourage mutual respect;
- To prepare formal programmes, directed to the whole society, on the role of the aged in society.

Work has begun on these tasks, and the Ministry of Health is helping with the survey and the education programme, as well as providing training for those working with older people.

Miranda Greenstreet of Ghana reported that the Ghana Adult Education Association holds an annual one-week residential New Year School. This year the topic of the seminar was "Aging in a Changing Society".

These reports served as examples of the concern in developing countries on the problems of the elderly.

P. Brasseul of France described the activities of clubs related to the 'Universités du Troisième Age'.

Edward Durnall of the USA described an overseas travel and study programme for older adults, developed by the University of New Hampshire. Informal educational programmes are arranged, with study and accommodations at universities, folk schools, and conference centres. In 1982 such Interhostel programmes were arranged in Athens, Greece; Jönköping, Sweden; Metz, France; Cork, Ireland; Stege, Denmark; Mannedorf, Switzerland; Valencia, Spain; and Trier, West Germany.

Walter Beattie of the USA described a project of Syracuse University providing on-campus housing for older people. This not only gave the older adults the opportunity for further education, but increased contacts and understanding between generations.

Questions for Further Consideration

- What role can older adults play in furthering international understanding? How can more contacts be arranged between older people in different countries?
- How can the older generation benefit from new technologies?
- How can dialogue be arranged among people unable to travel? The use of conference telephone techniques in extension education at the University of Wisconsin was mentioned.
- What effects does education have on the elderly?
- Does research show any relation between continuing learning and physical and mental health?
- How may we protect the integrity of the aged? Sometimes the young are frightened with references to older people: "If you aren't good, I'll bring the old man to get you."
- How can attitudes towards the elderly be changed?
- How is the wisdom and experience of older people being preserved and used? What Oral History is being developed?
- Could biographies of continuous learners be prepared? How did they manage to keep on learning? What problems did they encounter? What were the results and the benefits?

Possible ICAE Activities

- Take steps to ensure attention to Older Adults at the UNESCO Conference on Adult Education.
- 1985 has been designated as the International Year of Youth. Representations should be made to planners to ensure that attention is given to the need for interaction between young and old, and for better understanding by the young of questions of aging. The role of education in bringing this about is the particular concern of the ICAE.
- Set up an informal network, starting with workshop participants, to exchange information in this field.
- Find out what is being done to follow up the 1982 World Assembly on Aging, and how ICAE might take part.

- Publish an informal newsletter describing activities in the field, and indicating where to get more information.
- Include information on education and the older adult in ICAE's newsletter, which member associations might include in their own newsletters.
- Be alert to informing Convergence of relevant meetings, research results, and book reviews.
- Participate in national and international conferences on gerontology and aging, drawing attention to the contribution education can make.

Workshop Five

ADULT EDUCATION AND SOCIAL PARTICIPATION

Report by Ben Wisner, USA

Due to the unavoidable lack of both a convenor and a background paper, the workshop met without either a prearranged agenda or an agreed definition of the term "social participation". A diversity of definitions were produced in lively discussions among the 42 participants, from 30 countries. The limitations and even dangers of such an ambiguous term were recognized. Discussion centred on ways to enhance people's participation, together with a variety of concrete experiences.

Definitions of Social Participation

Definitions differed, according to the socio-economic system in which adult educators worked, and the degree to which their work supported or criticized the dominant system. Thus, several definitions emerged:

- Social participation as involvement in the 'how' of social and political process: the development of legal and bureaucratic savoir-faire within an existing system;

- Social participation as popular involvement in fundamental social decisions about resource allocation, choice of technology, structure and content of education, etc;

- Social participation as activities leading toward the establishment of a society in which there is mass involvement in both the production and enjoyment of goods and services;

- Social participation as a basic human need, and thus a human right.

Limitations

Programmes designed to increase social participation were seen to suffer from severe limitations.

- Many of the people who should be the focus of such programmes are isolated from others with similar problems; examples are illiterates living in overwhelmingly literate societies, and women living isolated lives centred on the home.

- Such programmes can be seen as threats to highly unequal distributions of power and resources, and consequently will often encounter opposition.

- There are authoritarian regimes under which virtually no popular initiatives or social participation are tolerated.

Dangers

Social participation can be a way in which a dominant elite lowers the cost to itself of even partial reforms. An example is when slum-dwellers are encouraged to build their own schools or provide other services which the system, already enjoying the cheap labour of such a population, should provide.

Adult education for social participation, like adult education in general, may run the risk of becoming a placebo, actually preventing people from improving their situation and gaining more power.

Tools and Experiences

Basic literacy, participatory research, and the popular use of media such as radio and drama, were all cited as potentially powerful tools for the empowerment that authentic social participation implies.

Experiences described included the provision of basic literacy and other skills to adults in the Philippines and the Netherlands, radio programmes created by popular movements in Spain, Bolivia and Tanzania, and popularly-based research carried out by people in Belgium to support their demand for transportation.

Conclusions

Within this short workshop, and its unfocused, though creative and convivial, atmosphere, no consensus emerged. It seemed clear that the notion of social participation, while valuable in conceptualizing the goals of some adult education programmes, is neither simple nor straightforward. In practice, not all programmes designed to increase social participation actually do so.

Workshop participants were divided in their views. Some saw education for social participation as an activity free of fundamental conflict, and at the heart of the dominant social order. Others believed that programmes for social participation must take sides in a fundamental power struggle of opposed groups of classes for power, access and resources.

Workshop Six

THE SOCIO-ECONOMIC STATUS OF ADULT EDUCATION

Chairperson, Ana Krajnc, Yugoslavia

In many countries, adult education is a marginal activity, without the status or the social and economic support given to the formal education system. Its role is often seen only as remedial, compensating for opportunities missed within the school system.

Adult education is rarely seen as being based on people's real needs for further education. Because it uses many disparate means of learning, and because it is difficult to prove its social and economic contributions, nonformal education is not usually seen as meriting support in times of economic restraint. While the benefits of investment in the school system are assumed, informal education is expected to demonstrate how it will improve people's economic situation.

The 21 people, from 13 countries, who participated in this workshop, felt that to clarify the role of informal adult education, it is necessary to:

- Identify individual and social needs for adult education;
- Determine the knowledge necessary for various fields of work and life;
- Support the role of voluntary organizations and other bodies outside the formal system which fulfill an educational function;
- Promote self-directed learning, planning, and programming in adult education.

The discussion stressed that the quality of adult education must improve if its status is to be enhanced. More analysis is needed of the causes of isolation and weakness in adult education. It was noted that the mass media can build a positive or negative image of education, and can raise educational aspirations.

National Adult Education Acts do not always bring about essential changes in the status of adult education. Legislation generally deals with the formal adult education system, leaving important areas without legal support.

The domination of the standards and curricula of the school system puts pressure on adult education to establish school-based and formal methods. The more adult education is like the formal system, the more prestige it enjoys. Ironically, nonformal methods, such as distance and correspondence methods, may serve the learner better.

If a unified lifelong education system is to be created, adult educators must be accorded the same responsibilities and functions as those in the formal system. All aspects of learning, and of the needs of adults, should be incorporated into any system truly working to improve social and economic conditions.

Workshop Seven

EVALUATION AND PARTICIPATION

Report by Peter Wassell, Scotland, and Matthias Wesseler, Federal Republic of Germany

Evaluation is of increasing importance for adult education programmes, in a time of declining funds and growing skepticism about cultural and educational activities. Critical discussion is needed of the concepts of evaluation, and their impact on practical work.

Current evaluation practices claim to measure reliably the efficiency of adult learning programmes. They are geared to facilitate rational and apolitical decision-making, based on the assumptions that:

- Evaluation, and scientific research in general, can reveal objective truths about reality;
- Decisions are mainly determined by the availability of rational information.

The aim of such evaluation is the collection of authoritative truths. Its result is the accumulation of power in central agencies, and the maintenance of the status quo. Thus, it hampers change, and becomes an obstacle to development.

Workshop participants felt that the basic requirement for evaluation procedures which promote justice and democracy is increased participation. This implies, as does any shift in paradigm, a change in modes of life.

Workshop Eight

POPULAR CULTURE

Adult educators and people working in popular culture in developing and developed countries met to work out a statement on popular culture, popular education, and popular action, and to draft a proposal for a network of popular culture workers to discuss at the Popular Theatre Network in Bangladesh in early 1983. (See Chapter Seven, Recommendations Section g, Culture and Communication.)

The full statement of this workshop was incorporated into the Report of Policy Working Group #7, on Culture and Communications.

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CHAPTER FIVE

PRE-CONFERENCE WORKSHOP AND SPECIAL SESSIONS

Pre-Conference Workshop:
ADULT EDUCATION IN SUPPORT OF INDIGENOUS PEOPLES

Session Coordinators

Natascha McNamara and Margaret Valadian,
Aboriginal Training and Cultural Institute, Sydney, Australia

Participants

Dave Warren, United States
Apenisa Seduadua, Fiji
Fred Plain, Canada
John Budby, Australia
Alfredo Prado, Peru
Ingabritt Blindh, Sweden
Monica Armor, Canada
Remmelt Hummelen, Canada

Participants included Sami, Amerindian, Australian Aborigine, and non-indigenous people, speaking English, Spanish and Swedish.

Introduction

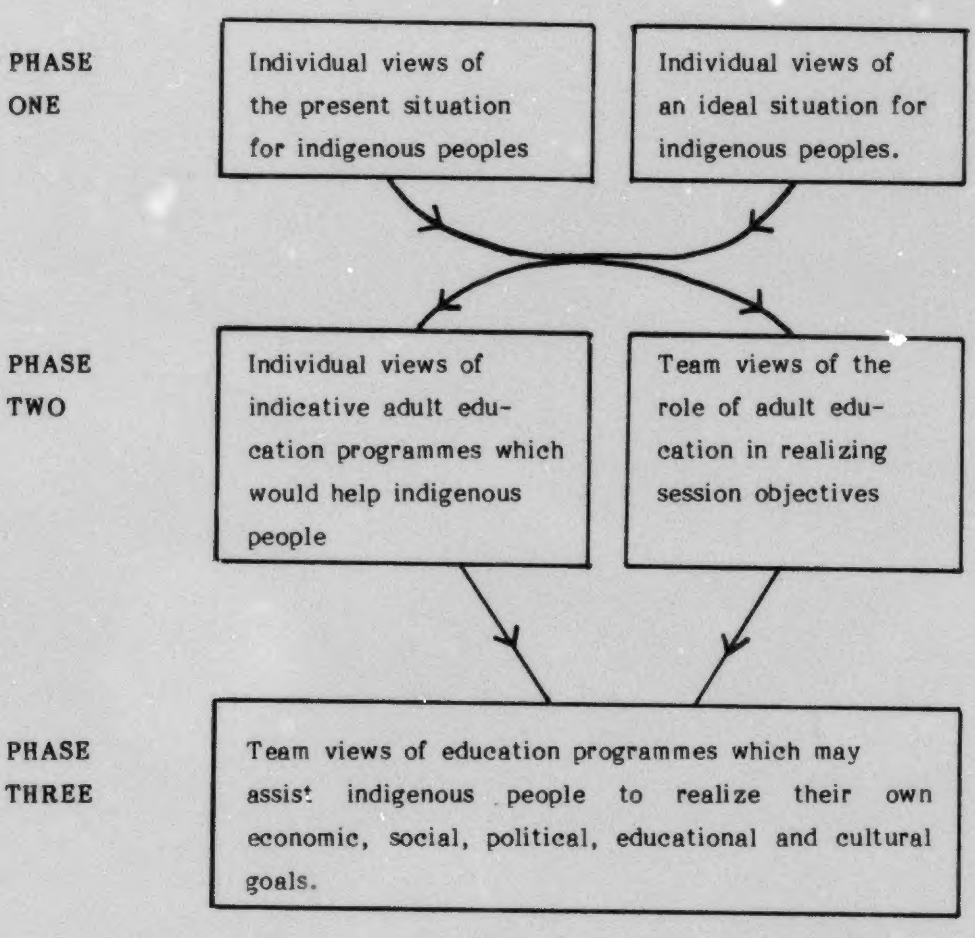
The objective of the Workshop was to identify participative methodologies of adult education which could be used to:

- Increase awareness among indigenous peoples of the potential of adult education to help them achieve their own development goals;

- Increase the participation of indigenous peoples in the development of their own adult education programmes;
- Sensitize non-indigenous people to the need for such participation.

The Session Program

The session was organized in three phases.



PHASE ONE

Individual views of the present situation for indigenous peoples

Individual views of an ideal situation for indigenous peoples.

PHASE TWO

Individual views of indicative adult education programmes which would help indigenous people

Team views of the role of adult education in realizing session objectives

PHASE THREE

Team views of education programmes which may assist indigenous people to realize their own economic, social, political, educational and cultural goals.

Participants felt that, although some positive activities are occurring in these areas, many factors still inhibit indigenous people. These include the lack of adequate financial and material resources, and insufficient resource personnel. In addition, indigenous people must deal with language problems, and with tensions both within their own societies and with non-indigenous societies.

An ideal situation would reflect three perspectives: co-existence and interdependence; autonomous societies within countries; and the concept of cultural nations cutting across political boundaries.

Participants suggested a range of adult education programmes designed to facilitate:

- Indigenous people controlling their own development;
- National and international support for the pursuit of autonomy and cultural independence by indigenous peoples;
- The awareness by indigenous peoples of their own histories, cultures, and social and political organizations;

Recommendations arising from the Session are contained in Chapter 7, Section r.

Special Session 1:
ECONOMIC DEVELOPMENT, WORKER SELF-MANAGEMENT, AND THE ROLE OF ADULT EDUCATION

Session Coordinators:	**Ted Jackson, Canada** **Wesley Hare and Frank Adams, Twin Streams Educational Center, North Carolina, USA**

Introduction

The object of this session was to consider how adult education may assist working people to unite in dealing with economic problems such as plant closings and layoffs, and to engage in shared experiential learning oriented to developing worker cooperatives and worker-ownership of businesses.

The Session was an international response to the need for experience-based learning designed to empower people to confront the crisis of new work functions and the relationships that such confrontations require. It reflected a growing commitment to democratically organized community and workplace adult education. One example of this is the 25-year-old experiment in Mondragon, Spain. This has grown to over 80 cooperatives with 18,000 cooperators/owners. The strength of this 'experiment', and of similar work in the United Kingdom, the United States, and other European and Third World countries, has stimulated educators from many parts of the world.

Questions and Issues

Participants examined case studies from Canada, the United States, and Spain, and learned about work in Scotland, England, Wales, Haiti, Tunisia, and Sri Lanka. During the vigorous and open discussion, the following questions emerged:

- How can workers develop the technical skills required for effective ownership?

- How can workers acquire management skills without being 'co-opted'?
- How can a worker-owned business ensure that the priorities of capital do not dominate and control the business?
- How can new workers be involved in an existing worker-owned business, without a loss of the initial 'dream'?
- How can worker cooperatives share experiences and resources and become part of a broader movement?

Finding answers to these questions is a continuing challenge. A major problem is the sense of hopelessness and powerlessness which workers experience, especially marginal and unorganized workers. There was a general consensus that the process must begin by increasing awareness and confidence. This will assist workers to see themselves as capable of running self-managed or cooperative businesses.

How can this be done? Haiti and Scotland were offered as two case studies.

In Haiti, they began with small group action, based on realistic goals. Corporate action was initiated to tackle problems of mistrust, and to generate emotional, intellectual, and spiritual solidarity in the battle against intimidation and injustice. In this endeavour, the possibilities for corporate action had to be delicately explored.

In Scotland, the process depended upon "starting points...animators". Some cooperative enterprises grew out of groups of unemployed workers or of women, some out of interested community associations, others out of groups brought together by various professionals. In all cases, discussion and dialogue were seen to be essential for fostering the ability to cope with the free criticism of ideas, with self-assessment, and with the pace of social change.

In the USA, Canada, and Scotland, the value of visits to working cooperatives was emphasized. This allowed participants to overcome self-deprecating tendencies, and to build networks for advice and support.

The problems of offering advice were recognized. It is important for people to move at their own rate, and all expertise should be treated on a 'rent-a-mouth' basis. Skills are often best learned in a working environment, by 'looking over someone's shoulder'. Secondment to courses and special programmes can be helpful in building up social and interactional skills, while promoting knowledge of management, marketing, or finance.

Once people have the confidence to cope with formal learning, programmes for skills assessment, feasibility studies, project critiques, identification of resources, and so on, can begin. Groups with funding for residential and longer-term training can explore group power, potential resources, and simulated problems.

Where no such funding exists, the strategy of 'breaking down' a cooperative enterprise into smaller sub-projects allows people to be matched with activities within their capabilities. For example, some could look for premises, some raise funds, and others elicit customers.

Bureaucratic obstacles can often be circumvented by creative thinking. Where a developing enterprise is undercapitalized, or cannot generate sufficient income for wages, the use of 'gift work', under the shelter of a charitable structure, may protect workers from losing their unemployment compensation.

Participants shared their experiences in developing solutions to these and other problems. Approaches included forming small action groups with realistic short-term goals; emotional, social, and technical development; methods to stimulate dialogue; providing comfortable learning settings, with meals and music at educational meetings; and using structured group-building and personal growth exercises.

Sub-network on Adult Education, Self-management and Worker Ownership

There was strong interest among the 16 men and women who participated in the session in maintaining contact through a small international network. Wes Hare and Frank Adams volunteered to coordinate this network for the first year.

The purpose of the network will be to promote the exchange of experiences, methods, and materials, among interested groups and individuals in all parts of the world. Direct exchanges amongst both organized and unorganized workers is a high priority.

Three main activities for the network will be:

- The organization of national, regional, and international meetings;
- The production and circulation of case studies, methodological accounts, and theoretical analyses;
- The publication of a modest quarterly newsletter, with contributions from all regions.

Resources to support these activities are to be sought from:

- Private foundations, and international agencies such as the ILO, UNESCO, and the OECD, via the ICAE Workers' Education Programme;
- Worker-owned businesses, trade unions, community groups, and churches;
- National governments;
- The sale of publications and materials.

Initial contact persons

International: Wes Hare, Twin Streams Education Center, 243 Flemington Street, Chapel Hill, N.C. 27514, U.S.A.

United Kingdom: Pablo Foster, Scottish Institute of Adult Education, 4 Queensferry Street, Edinburgh, Scotland, EH2 4PA.

Canada: Ted Jackson, 251 Bank St., Ste. 303,
Ottawa, Ontario, K0G 1J0

Tasks Ahead

- To develop an international mailing list through the ICAE Conference participants' list, personal networks, ICAE member associations, and existing networks relating to worker ownership. Examples of the latter are Turning Point (U.K.); National Center for Employee Ownership (U.S.A.); Industrial Cooperative Association (U.S.A.); Worker Co-op Newsletter (Canada); Ad Hoc Committee on Economic Dislocation, National Council of Churches (U.S.A.).

- To identify contact persons in Africa, Asia, the Caribbean, Latin America, and the Arab region.

- To expand contacts in French and Spanish-speaking countries.

- To establish a translation capacity within the Network.

- To test the viability of a modest newsletter, perhaps by involving interested students at the University of North Carolina, USA, or by creating a new enterprise for this purpose.

- To organize regional meetings. North American members were planning a meeting in Canada in June, 1983.

- To organize an international meeting. One possible theme is the garment industry. Workers from enterprises in Scotland, Spain, the USA, and Canada are potential participants.

Special Session 2:
ADULT EDUCATION AND POVERTY: WHAT ARE THE CONNECTIONS?

Report by Chris Duke
Coordinator, ICAE Commission on adult education and poverty

Introduction

In June, 1980, the ICAE convened a Working Session in Washington, U.S.A., on Adult Education, International Aid and Poverty*. It was decided to set up a commission on adult education and poverty, the first task of which would be to prepare a series of case studies to examine the strengths and weaknesses of adult education in alleviating poverty. Hopefully, the commission would go on to examine the role of different forms of international aid, and to keep under scrutiny how, and with what effect, aid funds are allocated to adult education programmes intended to reduce poverty.

With help from the World Bank a number of case studies are now in preparation. They come from most parts of the Third World. One only is from an industrialized country, and this is not from its industrialized sector but from work among traditionally oriented aboriginal peoples of the Australian desert. There are as yet no studies from the main group of socialist countries, although a study of the Nicaraguan literacy campaign captures the fervour of a country newly liberated.

At this Special Session, adult education scholars, fieldworkers, and administrators from the Arab world, Africa, North America, Europe, the Caribbean, Asia, and Australia, discussed the relationship between adult education and poverty, and made recommendations to the ICAE.

The Questions

What is the relationship between adult education and the abolition or alleviation of poverty? Can we show a causal link which would persuade hard-nosed economists, planners, and administrators, in national governments and international aid agencies, of the importance of adult education? There is no disputing the urgency of the question for adult educators dedicated to authentic development.

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*See special issue of Convergence, XII, 3, 1980

It is a profoundly disturbing coincidence that the billion illiterate people of the world are also, in the main, the billion in absolute poverty.

Poverty is in a sense absolute; yet its meanings as well as its causes are controversial. For some it is God-given; for most who work in adult education it is man-made (and, indeed, literally more by men than by women, just as its incidence is greater among women than among men), and it is the duty of men, and women, to cure it.

It is important to distinguish different levels of poverty, as does India with its six levels. This is important because governments, as in India, tend to help the less destitute of the different levels.

To speak of social, cultural, or spiritual poverty may seem indulgent in the face of absolute material poverty, malnutrition, and starvation. Yet more than an economic approach may be needed. Poverty has its roots in values and attitudes. It reflects spiritual poverty, and in the longer term material poverty and inequality will not be solved until its spiritual causes are tackled.

Does Adult Education Reduce Poverty?

The studies so far fail to prove that it does, or that it is essential to reducing poverty. It appears impossible, logically and in terms of methodology, to demonstrate unequivocally a direct cause-and-effect relationship. Further studies are unlikely to produce such proof. It is perhaps an error born of a 'scientific' age to pursue the chimera of direct proof in such matters.

There is, however, compelling cumulative evidence of the importance of adult education to the process of reducing poverty and removing its causes, providing certain conditions are met. It is a necessary, but not a sufficient, condition for the reduction of the poverty of groups, communities and classes, and is often a crucial element in development work on a national or local scale.

Adult education can remove deficiencies which are obstacles to development: deficiencies of skill, of communication (such as illiteracy) and of attitude (such as low self-esteem and a sense of powerlessness). In practice, this makes it indispensable for the reduction of poverty. At certain historic moments it may play a much more significant part, as in the educational work of liberation movements and armies, but this very fact also demonstrates that adult education is dependent on other factors and forces, rather than being an independent 'prime mover'.

Some studies come close to suggesting a definite rise in the income of those involved in certain programmes as a direct result of participation. Others imply a rise in the standard of living of a 'target group' or a geographically-defined community, either directly as learners, or indirectly through the involvement of other people. Other studies prefer a somewhat broader and looser concept: not standard of living or level of poverty measured precisely, but quality of life embracing social, cultural, and other less tangible factors as well as the economic.

There is little by way of quantitative proof, even though several workers went to great trouble to look for quantitative evidence. The strength of the studies lies, rather, in the insights they contain into the contexts and processes of various adult education programmes with purposes somehow related to the reduction of poverty, to enhancement of the level of income or quality of life, or to social and political transformation as a condition of liberation and, hence, as a means to economic advancement.

The different approaches, assumptions, and presentations of the studies have much to say about the values and approaches taken, sometimes largely unawares, by workers in different parts of the world and in different work settings: governmental or voluntary, generally educational or specifically economic, and so on.

On Well Being: A Dependent Variable

The closer that projects come to making a definite and demonstrable impact on the standard of living and quality of life of those who take part, the further away they are from what it is generally agreed adult education is about. On the one hand there are programmes of community organization and mobilization which many call political action, not education. On the other hand, there are courses of training for specific productive skills which adult educators frequently dismiss as 'mere training, not education'.

Adult education appears utterly irrelevant in conditions of total poverty and destitution, such as those created by drought conditions in sub-Saharan Africa. Though not all agree, this is commonly seen rather as a job for bodies like the F.A.O. It is suggested that adult education (like revolution) requires some hope of improvement to be effective. As to the 'proper limits' of adult education as distinct from social or political action, there is a contradiction in the commonly held views that the best way to learn is by doing, yet that education not confined to the classroom is not really education. Is it 'adult education' to raise community awareness by means of lectures but not by working together on real-life community issues? Admittedly, it may be politic to confine 'adult eudcation' to educational institutions and keep it off the streets and out of the fields, but lifelong learning, and learning for life, like participatory research and effective community development, know no such boundaries.

Another clear lesson is that adult education depends upon other forces, political, technological, economic, socio-cultural, for its success. It cannot well 'go it alone'. To recognize this may be a little chastening. Not to recognize it may mean being ineffectual, as well as grandiosely deluding oneself.

Adult education alone does not alleviate poverty. It depends on its relations with other purposes and factors, and requires integration of effort with programmes for family planning, health, agriculture and so on. Similarly, understanding of the role of adult education must be fed into perceptions of the North-South dichotomy and possible dialogue: to be effective it must be in context. Hence the need for the commission on poverty to foster dialogue between adult educators and economic development planners.

This points to bypassing the question of causality, trying to prove the separate contribution of adult education. It is the cluster or syndrome of problems and solutions, the correlation of factors rather than a presumption of linear causality, which proves relevant and potent. The key is to prevent educational activities from getting 'out on a limb on their own'. An investment model of adult education (especially, but not only, in the area of productive skills) has validity if the education is in context, not in isolation.

Clearly, the implications of this are not negative, not grounds for passivity or despair. It means that adult educators need to join their efforts with those of others, both the indigenous resources of local communities, and the programmes and resources managed by planners and development agents. Several case studies demonstrate the mobilization of energies and resources among economically poor rural women who are strong in their communities and traditions. Further examples were given at the Special Session, for example teaching skills for self-help to women in Namibian refugee camps. In other case studies, adult education is linked with national programmes for agriculture, or small-scale industry designed to foster local or regional self-reliance.

Adult education appears as a dependent variable and, like communications, as a service facility to other programmes and activities, rather than as something free-standing. This suggests a positive and optimistic stance. Adult education in partnership appears fruitful, whether as literacy for liberation, as skills for producing and marketing crops and artifacts, as knowledge for primary health care, or as organizing for action.

Power and Politics: Relief and Remedy

One finding which seems only recently to have been generally acknowledged among adult educators, is the importance of power, of political will, and of the nature of governments and their relationship to programmes of adult education.

Adult education to reduce poverty is inevitably a political activity. This points to the use of pressure groups, to lobbying governments, and to building adult education into policies and programmes for development.

There may be two different, apparently opposite, consequences of the political nature of adult education for development. Programmes appear to be most effective if they are close to, and part of, the work of government, (whatever its political and ideological persuasion) or if they are clearly committed to some change in the status quo, and mobilize energies opposed to the political and socio-economic elites and power-brokers. Programmes tend to be less effective if they are neither part of, nor opposed to, the 'establishment'. Often, adult educators in this situation impose constraints upon themselves because of the knowledge of repressiveness, exercised or latent, on the part of the government. This may severely limit the effectiveness of their work.

Discussion at the Special Session centred on the mixed economies, called in irony the 'mixed-up economies', with India serving as a rich mine of relevant experience. A clear distinction emerged between relief and remedy-oriented programmes. The former should, for example, seek to ensure that a minimum-needs programme is not subverted or misused by corrupt middlemen. As to remedy, legislation to redistribute assets, especially land, is nominal and ineffectual in most non-socialist countries; in such circumstances adult education should be an instrument by means of which the poor learn to fight for their rights. In India, for example, middle-class, activist adult educators are seeking the best modes of training and points of entry for work of this kind in the villages.

The question of whether the same individuals and agencies could simultaneously pursue both relief and remedy objectives was debated at the Special Session, but it was firmly held that they could and did.

Micro and Macro: Values and the People

For many of the projects reported, clear values and purposes or ideology prove important, regardless of the nature of the ideology. In most cases, the values and purposes are quite explicit; probably the workers in most if not all the projects share a high level of common purpose and values despite geographical and cultural diversity as well as diversity of work settings.

Where values are related to systems of thought and belief, Freire, Marx, and in some countries Gandhi or Christianity appear prominent. In terms of methods there is less clarity, although Freirean approaches, variously understood, are prominent, and participation is a near-universal concern.

Some studies are of national or other large-scale programmes, others of very local projects. They reveal some of the strengths and weaknesses of each. National programmes have the potential for large-scale impact in a short time, whereas local projects can achieve a close and specific relationship with the unique needs and circumstances of a particular community.

It is important to discover how to replicate and multiply successful approaches. Where political circumstances permit, perhaps local initiatives can be linked with nationally planned or supported efforts, so that approaches successful in one place can be shared elsewhere. The contribution of voluntary bodies may be crucial for low-cost replication of local programmes which prove to be successful in helping to reduce poverty.

Much as an applied approach (for primary health care, agricultural productivity, or new forms of local industry) has better prospects than programmes of pure literacy or adult education alone, so programmes have better prospects if they are related to people's felt, mainly economic, needs. The lesson emerges forcefully, for example, in the Aboriginal health study. Here the provider of health and educational services failed to engage with people 'where they were at'. Equally instructive is the learning which took place on the part of the People's Health Centre in Bangladesh, which expanded from a narrow health to a general development framework.

Programmes which use traditional or familiar forms of culture and communication also have better prospects of success. In fact, modern techniques of educational technology scarcely feature in these studies, chosen for their possible relevance to the reduction of poverty.

Women often suffer extreme poverty, as well as carrying a disproportionate social and economic burden in rural economies. They may be destitute when their husbands are not. The significance of women in these studies relates less to any international movement for women's liberation, which does not always transplant easily from the rich world to the poor, than to the importance of participation for programmes to succeed with the poor. Programmes that tap native energies and skills of poor communities, especially rural, almost inevitably accord high importance to women. Others are for a poor locality or community generally, but where women take a prominent part in the programme.

It may, therefore, be fruitful to link the increased importance of women in programmes directed against poverty with the preference for participative approaches that seek to mobilize indigenous energies through 'bottom up' rather than nationally planned, 'top down' approaches.

On the other hand, the link between 'micro' and 'macro' remains to be made, not only in multiplying and disseminating local successes but also in broader terms. What is the connection, for example, between local productivity and enhanced income, on the one hand, and national and international economic and political factors, on the other. There may be conflicts: a case in point is Swaziland, nationally involved with and dependent upon the Republic of South Africa, and also relying on the mining of asbestos for export, which may kill many workers.

Government and non-government: What value for money?

The studies suggest lessons about the dynamics and organization of adult education agencies. These concern clarity of values, purposes and commitment, as well as more obvious matters of management, staffing, resources, and methods, and include questions about their relationships with other agencies, with government, and with aid agencies. Where external aid is accepted, it may be important to use it to build an infrastructure leading to self-reliance: otherwise there are dangers of continuing, disabling dependency.

More examination is needed of the role of international aid and agencies, the expressed intention of which is to reduce poverty through adult education. Two aspects in particular require attention: the choice between government and non-government channels for aid and development to help the poorest of the poor; and the articulation of education with other development efforts.

Ideally, aid would be channeled through government, since the 'political will' and the 'popular will' would coincide. In practice such coincidence is rare. Usually, aid channeled to government has quite modest results for the poorest sectors of society . 'Trickle down theory' is discredited since so little actually does trickle down. But the results, if achieved, will be more tangible, probably immediate or short-term, and non-controversial. They are of the relief kind.

From the evidence of these studies the best value for 'safe' money appears to be from programmes supported, though not necessarily run, by government, and designed to teach economically-oriented skills. Literacy programmes pose more of a problem. Reform-oriented non-government programmes, together with programmes that catch a rare historic moment, like the Nicaraguan, promise less measurable, but politically more visible, gains. Probably such gains are ultimately more significant.

There is another way to look at this: the advancement of the individual or the advancement of the group or class. A dichotomy latent in much adult education is that between liberalism and liberation. A social and educational system which enables individuals to rise from the impoverished circumstances of their origins and succeed economically and even socially does nothing to reduce general poverty. It may serve, rather, to perpetuate poverty and inequality.

Adult education planned within the assumptions of mixed economies (or mixed-up' societies) which focusses on the individual rather than on the group or community, is unlikely to significantly reduce poverty. Adult education for liberation promises greater gains but has little prospect in such societies, or if it is significantly influenced by agencies with a liberal orientation.

Settling for lower and more familiar horizons, relief rather than remedy, one has still to ask what are the connections between the local project and the larger, national and international, scene. What looks good locally may have unintended consequences in a wider view. An example is the unintended dispossession and impoverishment which was the consequence, for some, of the 'highly successful' green revolution.

What Next?

No case studies have yet been generally distributed, partly because of contract limitations, partly because further revision occurs as they are brought together and issues can be sharpened on a comparative basis. Further revision, editing, and synthesis is planned of these and possibly further studies, with a view to dissemination about the end of 1983.

Different views were expressed at the Special Session about the need for more research studies. The general view was that, although in one sense the case has been made in recent years and is now accepted (for example by the World Bank, which tends to be an opinion leader in such matters), more needs to be known about the best and most efficient modes of adult education for development. Participants also felt that, while in absolute terms poverty is a phenomenon of the Third World, the similarity of the dynamics of unequal distribution and relative deprivation suggests the possible value of including some studies from highly industrialized countries.

A second stage of the commission's work will be attempted, as resources permit, but starting if possible during 1983. This will examine the role of international aid in adult education intended to reduce poverty.

The special session also recommended that ICAE should monitor and exchange information, and should enable the Research Consortium to circulate a modest newsletter.

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CHAPTER SIX

OPENING AND CLOSING ADDRESSES

1. THE JOINING OF FORCES FOR AN AUTHENTIC DEVELOPMENT

François Mitterrand,
President of the French Republic

An edited version of the official text of the address by M. Mitterrand to the Opening Session of the Paris Conference.

It is with much pleasure, and great interest, that I respond to your invitation to participate in the opening session of the Conference of the International Council for Adult Education. I believe, as I know you do, that adult education is one of the keys to the future of the societies of both industrialized and developing countries.

Industrialized countries are facing a great upheaval which has so often been discussed, but not yet fully explored: the technological upheaval of the third industrial revolution. It may well be, thanks to lifelong education, that each individual will be able to, indeed will have to, adapt to this change rather than passively submitting to it. No doubt the best approach would be through better training, otherwise we will be subjecting ourselves to the phenomenon that is now paralyzing world growth.

A country's most valuable resources are its people. I believe that this has been the common message in various addresses to this conference. This is why I would like to stress the interest with which France, as an industrialized nation, views your efforts in this important area. But I referred also to developing countries. Cultural inequality breeds all other social injustices:

oppression, discrimination, violence, and even hunger and poverty. The control of the means of transmitting knowledge is still the privilege of a few. These few are intent on maintaining this advantage because it is one of the bases of their power.

Adult education is the field, par excellence, for the joining of forces of two complementary types of action: government policies, and the activities of non-governmental associations like the International Council for Adult Education whose assembly here bears witness to its dynamic purpose.

The first aim of government policies must be to provide the necessary initial education. They must then establish the minimum foundations for people to have access to knowledge, and foster the awareness that allows the individual to choose freely. The initiatives and diversity of non-governmental associations complement and enrich this action. This type of initiative gave birth in France to what is called 'popular education', a spontaneous creation of the cooperative and the trade union movement. One can recall, also, the birth of people's universities, with academics and professionals, artisans and militants, working side by side as unpaid volunteers.

But let us not lock ourselves into stereotypes. If the school system is to be a unifier, fighting inequalities in a country's development years, it must also be—as I believe it is in France—decentralized, diversified, more open to the outside world, and in step with the times. From this point of view, governments and non-governmental bodies must be joined even more closely.

The Heightened Need for Adult Education

There is no doubt that adult and lifelong education is entering a new phase. The crisis mentioned earlier increases the need for adult education, rather than lessening the urgency as though adult education were an old-fashioned luxury we can no longer afford.

This crisis confronts us with the problems posed by the new technologies, by the increasing mobility of people's working lives, by the question of what is expected from the schools and universities in the contemporary environment.

Answers to these questions can be found only in new qualifications and skills enabling people in the work force to adapt to the new technologies.

Early training—and one of your main purposes is to see that it leads to further education and gives people the necessary means of controlling their time—will give young people an increasing command of the structures of knowledge, and of the general training required to provide them with necessary skills. Changes in early training and education will foster the development of continuing education, the benefits of which are presently not available to many adults because of the inadequate levels they achieved in their early education. Adult and lifelong education, because it is geared specifically to opening new horizons, is one of the main instruments to prepare us for overcoming the grave obstacles we face.

Already my outline has set forth the questions of free time and leisure time, of extended life expectancy, of the development of what we call 'the new citizenship', of global communications, and of the rapid and profound scientific and technological changes our societies are undergoing.

Allow me to dwell for a moment on the situation in France with regard to adult and lifelong education, because the fact that this international gathering takes place in my country means that France will reap the greatest benefits from it. It would be tedious to list all the progressive measures that have put lifelong education in the forefront of our national concerns. I shall mention but a few.

A number of our people, including some members of the present government, have devoted many years to this issue and have made it the focus of their political involvement, regardless of changes in our political life. Some of them were founders of the lifelong education movement, considering it to be one of the bases of a civilized society.

In 1970, two social partners, unions and employers, entered into an agreement to encourge and develop adult vocational training, with financing equal to one percent of the overall payroll. This agreement was extended and made general by a law enacted in 1971. The result is that last year one out of every six workers was able to participate in some sort of further training.

More recently, new negotiations were concluded with unanimity, to improve the 1970 agreement with provisions for individual educational leave. This gives each worker a chance to expand his or her knowledge, and allows a choice of curriculum and institution according to need. The development of this type of educational leave will make it necessary for institutions of higher education, as well as associations for the education of adults, to strengthen their abilities to respond to increased demand.

The opening of the universities to the education of adults is one of the main thrusts of new legislation on higher education now being considered and nearing the decision stage.

When we look at the linkages between compulsory schooling and professional working life, what do we find? We have young people who finish their schooling without any specific vocational training. We had this group in mind when, in 1982, we launched a youth training programme for the 16-18 age group. This programme should rapidly become available to 100,000 young men and women who will benefit from training that alternates between half the time spent learning on the job, and half time in a training organization. Thus, continuing education is brought closer to those who need it.

Continuing education constitutes one of the main areas of concern in the bold effort at decentralization that France has undertaken. This will be completed by January, 1983, with the state only intervening directly in terms of priority programmes of national interest.

Cooperation with the Third World

I am convinced that there is no one solution to what I will once more call 'the crisis'. It calls for an in-depth analysis before any answers can be found to the questions it poses. But, in the face of the politics of every-man-for-himself, we see that more intensive cooperation with the Third World is essential, not only to reduce the most blatant inequalities, but also as a means of extricating ourselves, together, from economic stagnation.

Economic cooperation will be effective only if it is tied to, or even preceded by, the establishment of policies for cooperation in the field of education and training, with clearly defined content. I would suggest that by using the methodology already developed by adult education, and by combining it with a genuine pedagogy of development, we should be able to promote the new concept of 'education for development'.

I listened attentively to the message of President Echeverria. Learning to read, write, and count must be made an integral part of life and its obligations. Learning to be productive, particularly at the agricultural and artisan levels, must be based on the important lesson for adult education contained in the Chinese proverb: "I forget what I hear, I remember what I see, I know what I do."

Technical assistance, in the form of the training of adults, is shifting towards technological exchange, and away from simple transfers of technology, too often tied to educational models that are not always in the best interests of underdeveloped countries or regions. It is possible to offer 'educational development services' based on diversified and rich experiences, such as those of the French Department of Education, acquired both in France and abroad.

An intensive programme of training for these agents of development can, I believe, be provided jointly by non-governmental agencies and governments. These initiatives would need to be guided by a willingness to share knowledge, and should allow new technologies, in fields such as information, energy conservation, and biotechnology, to be adapted to indigenous development strategies. At the same time as gaining control of major industrial projects, priority must go to the creation of a network of artisan activities and of rural production. This will maintain the essence of a country's civilization, without which one cannot forecast a place for people in a mechanized world. It is necessary, however, to ensure that as many benefits as possible are drawn from mechanization, by putting machines and technology to work for people.

To do this, we must avoid the simple dispatching of specialists (although specialists are necessary), the blind financing of projects (although financing is necessary), and the exportation of training systems (although exports are necessary). 'Turn-key' training systems run the risk of quickly levelling differences, with the result that they fail simply because people are not prepared—and it could be dangerous for them to be so prepared—to recognize themselves in a general formula which will be, or could ultimately become, a formula for oppression.

Public and private industrial groups and educational associations in France have already reached this conclusion. They have begun a process of adaptation, accepting adults from the Third World for training side by side with French trainees in vocational centres. Such initiatives must be multiplied. I will ensure that they are in my country.

It must be stressed that the undertakings I have described are not one-sided. Educational projects and policies in developing countries can enrich the education efforts in our own countries; they could very well guide our own industrial research efforts, particularly in communications.

In short, I would like to see the efforts of France and those of other countries integrated in common action by the European Community. In recent years, the Community has become increasingly aware of the advantages of its association. This has led to Europe and a number of Third World countries moving ahead, if not at the same pace, at least in the same direction. I will work to see that the training of women and men is a highlight of the new Lomé agreement.

Access to Culture

In closing, I would say, obvious though it is, that priority must go to facilitating access to culture for the millions, soon billions, of people whose right to such access is not now recognized. Even when this right is recognized, its application is easily challenged by those who use ignorance to perpetuate those systems that thrive on it.

In ensuring that these millions of men and women do have access to culture through continuing education, we will have an opportunity to avail ourselves of vast numbers of inventions, creations and life-styles, in which individual rights are linked closely to the well-being of the nation, the region, and the community. Even though a country or region may be jealously proud of its own cultural riches and traditions, it can open itself intelligently to new ways, to the clash and challenge of new ideas, and to the influence of outside cultures, so that it represents for humanity the gaining of the additional riches of other cultures as more than just a blur of national symbols.

I believe that the least developed countries, often lacking in raw materials, and confronted with a hostile natural environment, need help in overcoming disadvantages. Already they have the most important material—human resources—and therefore, if we can help, are likely to achieve progress at a faster pace than we anticipate. Their cultures are quite capable of dealing with the new era of high technology, because these cultures are based on reflection, on meditation, and on an understanding of the national environment and of the motivating forces of collective relationships. Their cultures are based, also, on that indefinable quality from which people draw confidence in themselves, and in the sense of destiny that humankind has when confronted with destructive forces.

To enable men and women from the Third World to achieve a level of knowledge that is not only useful but also respects cultural identity, governments must unite their efforts, and governmental bodies and non-governmental associations must multiply their initiatives. This is what you adult educators are doing; this is the fundamental basis of your choice—a choice in favour of life—to which you have given the best of yourselves. I will only say that France, for its part, is ready and willing to fully assume its responsibilities in this important work.

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2. ADULT EDUCATION: CENTRAL TO DEVELOPMENT

Amadou-Mahtar M'Bow
Director-General of UNESCO

The first speech of the Opening Session at UNESCO House.

It gives me great pleasure to welcome you to Unesco House at the opening of the Conference organized by the International Council for Adult Education in cooperation with the French association, Peuple et Culture, on the theme "Towards an Authentic Development: The Role of Adult Education".

The presence of M. Mitterrand, President of the French Republic, is especially welcome, for it is not only an honour to us and a source of pleasure; it also affords an opportunity to reaffirm the exceptional strength of the links that have been forged between Unesco and its host country. Through M. Mitterrand, I wish to thank France, which is working with Unesco to ensure that all peoples may give free expression to their genius, in the infinite diversity of their creative tradition.

Allow me to pay a heartfelt tribute to the memory of James Robbins (Roby) Kidd, who was the first Secretary-General of the Council, and whose ability and untiring devotion so greatly contributed to the development of adult education. I should also like to greet Robert Gardiner, President of the Council, distinguished former Unesco colleagues Malcolm Adiseshiah and Paul Lengrand, and all of you who strive so zealously to promote adult education in the world.

This conference is being held ten years after the Third International Conference in Tokyo on 'Adult Education in the Context of Lifelong Learning', and at the very time when Unesco is engaged in preparing the Fourth International Conference, to be held during the 1984-85 biennium. To this end, member states have been invited to take part in a survey on the development of adult education during the past decade: in particular since 1976, when the Recommendation on the Development of Adult Education was adopted in Nairobi by the General Conference at its 19th session.

The present conference represents an important stage in this preparatory work and will also make an invaluable contribution to the deliberations of the fourth extraordinary session of the General Conference, scheduled for November and December of this year, at which Unesco's second Medium-Term Plan (1984-89) is to be adopted.

The concept of development, to which, in the context of this conference, the various aspects of adult education are keyed, is central to Unesco's concerns. It is one of the cornerstones of the Organization's activity, both reflective and operational, in all its spheres of competence.

Development is beginning to be perceived more and more clearly as a project that must be centred essentially on human beings; rooted in their aspirations and abilities, forward-looking and at the same time instrumental in solving the practical problems facing every country and the international community as a whole. Development, then, is a process that encompasses all aspects of community life, draws on the specific contribution of all social groups, and enables them all to reap the fruits of national endeavour. It entails the general mobilization of the resources of each people's will power and creativity, the continuous deployment of its capacity for mastering modern scientific and technological knowledge, and the use of all the material resources at its disposal.

This being so, the community must offer each citizen the opportunity both to take an active part in national progress and to find in it self-realization and individual and family fulfilment. It is for this reason that adult education has an irreplaceable role, when seen as one of the chief means whereby people can benefit from the continuous proliferation of knowledge that characterizes our age, and adapt to it throughout their lives; whereby they can constantly keep up with, or even anticipate, the changing pattern of things, instead of being cruelly outstripped by it.

Adult education, over and above its initial function of promoting literacy, helps afford to everyone access to that knowledge which is essential to be able to exercise full rights as citizens, become aware of the realities of modern life—its glories and servitudes alike—strengthen resolve to participate in the process of change, and develop a capacity for doing so.

Such education, by affording everyone access to the literacy and artistic heritage of the people to which they belong, and of all other peoples, enables them to contribute to growing mutual understanding among nations, to increasingly fruitful cooperation, and to the reign of peace in the world. By keeping workers in touch with new forms of knowledge, it not only enables them to enter new types of employment, it also, and above all, makes it possible to overcome the hierarchical distinctions all too often created by inegalitarian education systems. Henceforth, no one should ever again be penalized for having had a difficult start in life; everyone should be able, through adult education, to make up for lost opportunities.

The individual will thereby broaden his outlook on life and have a greater possibility of turning to account his personal gifts. Society, for its part, will thereby be able to benefit from the huge potential represented by talents, skills, productive traditions, and capacities for innovation, that up to now have all too often passed unnoticed or have not been fully appreciated.

To promote adult education is to ensure that all the individual members of society can live in harmony with one another throughout their lives, and continue to draw sustenance and encouragement from society so that, instead of undergoing atrophy just at the time when they could blossom into maturity, they may, on the contrary, find renewed strength to realize their creative potential to the full.

Such is the objective pursued by your conference. Needless to say, Unesco will be taking great interest in your deliberations, and hopes they will have the utmost impact on the whole of the international community.

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3. ADDRESS OF WELCOME

Robert Gardiner
Outgoing President of the ICAE

We are happy to be here in Paris, the seat of UNESCO and within the precincts of UNESCO. Our Council can be described as having been nourished by UNESCO in a city noted for its liberal welcome to people and ideas.

The International Council for Adult Education has been with UNESCO through all phases of adult education: mass literacy, mass education, functional education and lifelong education.

If I may, I would like to turn now to our founder. I first met him in UNESCO and he spent a lifetime exploring the effectiveness of mass education. He is not with us now, and one of the principal points of our agenda will be to remember him and to take a decision which will make his memory an enduring feature of our activities.

Adult education embraces every aspect of life; and in formulating our thoughts, we are struck by the crisis of today. It may be described as an economic crisis. In the 1930s there was an economic crisis that overwhelmed all parts of the world. It was only after the Second World War that the world attempted to build its defences against the disaster of the past.. Now we are conscious of that nameless pestilence. Both during the depression and in the post-war measures which were taken, the developing countries were overlooked and did not feature even as an afterthought. This time, the Third World has called attention to the need for world-wide solutions.

It is for this reason that we consider authentic adult education to be essential to the thought of our age. This conference has dared to invite participants to reflect on the deadlock in the North/South dialogue.

We are encouraged by the presence of the Director-General of UNESCO, who has always considered the Council a useful support to UNESCO. Members of the Council have already been informed that UNESCO has granted us the category of consultative and associate relations. We are particularly encouraged by the presence of the President of the Republic of France. We conclude from his presence that statesmen of world repute share our belief that adult education is important.

It is on this note that we start our deliberations. I express the appreciation and gratitude of all of us when I repeat that the presence of the Director-General of UNESCO and of the President of the Republic of France augurs well for the success of our deliberations.

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4. PRIORITIES FOR ADULT EDUCATION IN A WORLD OF CRISES

Luis Echeverria, Honorary President
International Council for Adult Education
- and -
Director General, Centre for Economic and Social Studies of the Third World

This address was prepared by Mr. Echeverria for the opening session of the Conference and presented by his personal assistant, Jorge Serrano.

No one can ignore the existence of profound problems and clear signs of a serious crisis, not only at the local and national levels, but on a world scale. This crisis has become evident at the level of the economy. More than one economic analyst compares the present crisis to the depression of 1929. But leaving aside such comparisons, I think it is clear that this is a grave situation, and not a passing or conjunctural problem. Furthermore, the facts demand that we put this economic crisis within a broader context embracing the geo-political and social configuration of today's world; a world which appears to be in a no less critical and difficult situation.

Under the protection of prefabricated ideologies, such as the so-called doctrine of national security, acts are being committed which are in flagrant violation of fundamental human rights, both individual and social rights. Many of these acts are part of aggressive and violent tactics of a military and war-like character. These acts have been increasing through the years and through the regions of the world, in such a way that it is not an exaggeration to affirm that the Third World War has already begun, though the field of battle now is not Europe or the industrialized nations; the centre of operations is in various parts of the so-called Third World. There is a tendency for conflicts to become increasingly global at all levels, the military, the political and the social, as well as the economic and cultural.

The present crisis shows that the threat is not only to outlying countries. The problem is already reaching the very centres of world hegemony, and the ruling classes everywhere. In considering only the arms race, we see that what seems to be an inhuman aberration is following its relentless course. The possibility of a nuclear holocaust threatens the life of everyone.

Alternatives for Development

All this indicates something that I consider to be crucial to the deliberations of this conference: the crisis shows us very clearly the existence of another no less acute crisis in the development models that have been followed up to the present. In my judgement, this should be the focus of reflections on the present situation; the topic of this conference is very appropriate. It is necessary to re-think, re-define, and characterize with precision, the new role that adult education can play in order to contribute effectively to the quest for new ways, truly different alternatives, towards a true and authentic development.

With the support of clear-sighted people, such as the French people, our hosts of this conference, and of clear-sighted leaders, such as Mr. Mitterrand and Mr. M'Bow, and with the support of all of you, we can look for these new ways, or what I call the third option: the transformation of the world for an authentic development. In this way, the catastrophe that looms toward the end of this century and this millenium can be averted. This is in the hands of those who are directly responsible for society: the adults. Hence, the relevance of specifying and re-defining the role of adult education.

It is especially relevant to reflect on the role of adult education in relation to certain issues which, in my opinion, have priority.

1. In relation to the labour force

The inability of society to adapt its economic and social structures begins with the rigidity of the labour force structure. Adult education must take full responsibility for considering the transformation of labour structures, although one has to be aware that the role of the educational process is an instrumental one in support of other social processes, be they economic, organizational, political or cultural.

2. In Relation to the New International Economic Order

It has been affirmed that the NIEO has not given all the results that were expected because the superpowers have not allowed substantive steps in this direction. However, I believe that one cannot accept that argument and then sit back passively. It is necessary to understand that the main protagonist of a new international economic order will never be the superpowers. This is not because the new order is not on the list of their priorities and interests but, more importantly, because the content of the NIEO can only be provided by the working people; it is in relation to them that the objectives and the means to attain such an end will have to be defined.

Adult education for workers and by workers, in the context of the tasks of the global society, as well as local and national societies, has an extremely important mission in this area. Adult education would be failing in one of its key purposes if it did not undertake this task.

3. In relation to North-South and South-South dialogue, and to international cooperation and national solidarity

Both these dialogues have experienced considerable ups and downs. However, it is clear that the dialogues will become more than words only when they are based on, and effectively incorporate, the vast majorities of the people in both the northern and the southern countries. Only when international cooperation and national solidarity take place at the level of this vast majority of the peoples of this earth, will the words of humanity become the work of humanity; only then will that word and that work make us more human.

To encourage these new words and works of contemporary humankind is an essential task of adult education.

4. In relation to culture

All of what I have said leads us to think that, for adult education to contribute effectively to creating this new type of local, national, and international society, it is extremely urgent for adult education to re-define its new tasks, taking as the starting point the great richness of all the cultures of the world, and not only the dominating culture of the great centres of hegemonic powers. In the midst of the serious economic and development crisis, it is necessary to pay special attention to this great wealth. We must emphasize that this wealth is cultural because we are what we are through our culture. To renounce culture is to renounce humankind; to neglect it is to begin the process of human degradation.

It is to a cultural source that adult education has to return in order to renovate itself and adapt to the needs of the present. The best resource for the creation of a millenium with a new and human profile is culture, the cultures of the North and South, the East and the West. These are the best guarantee, the best way, to revitalize all adult education policies with inventiveness and creativity. In all of this, the role of communications is a key one; we will want not only to know what others are doing, but also we will, thanks to communication, fertilize new values and thus build a better future.

5. In relation to education for peace

The achievement of an education capable of building peace is the first challenge that a new adult education must meet, facing everything that this implies in a structurally aggressive world. Education for peace means, first of all, a challenge to the person of today. Do we want to live in peace or not? If so, we have to build peace; in order to do so, we first have to educate ourselves for and through peace. We have to solve the problems of living in a social, personal, rational, and emotional structure of peace.

6. In relation to illiteracy

The final eradication of illiteracy is one of the most urgent tasks of new ways toward a more authentic development. People must be able to read and write, but not only in the traditional meaning of the term. Working people must be able to read their own reality so that they will be able to write their history.

7. Other aspects for attention

The other aspects that I believe must receive special attention at this conference are: primary health care, the education of women, rural and migrant education, and education in the new technologies. The relevance of these areas to adult education is obvious.

Courageous New Policies Needed

In closing, I would like to state the following: if our contemporary crises demand that we re-define the role of adult education in relation to a more authentic development, this implies the deepening, on the part of this international conference, of courageous new policies, both governmental and non-governmental, for adult education.

This education ought to be such that it can allow for a re-definition of the road we have travelled, starting with a critical analysis. This education will have to be based on the concrete and historical needs of the national majorities and of the different cultures. It will have to reinforce social practices of solidarity and creativity. It will demand groups and organizations, rather than only individuals, as its reference points. It will need to be linked to the real lives of the beneficiaries, breaking with traditional schemes such as the dichotomy between teacher and student, between education and training.

It is to be hoped that this deepening of the courageous elaboration of new policies will be one of the fruits of your encounter.

5. SOCIAL ACTION AND DEVELOPMENT: A LIBERATING POWER

Dame Nita Barrow, President,
International Council for Adult Education

> Dame Nita's address was given during the Opening Session of the conference to introduce the sub-theme of 'Social Action and Development'.

Development, as a term, has been considered, written about, and exploited for over two decades. The theme of our Conference is 'Towards An Authentic Development', and I have been asked to examine the issue of social action and development in this context. But, before social action can be considered, it appears necessary to define 'authentic development.' One group, which recently met to consider social action in specific countries, agreed on the following definition:

Development is a voluntary process aimed at providing access to resources to meet basic human needs. There can be no development without justice. Development seeks to create self-awareness leading to self-reliance, and, ultimately, to full realization of human potential, thus providing liberating power to the individual, the community, the society, the nation, and the world.

This is the development process in which men and women have taken informal social action based on knowledge. To acquire this knowledge involves adult education.

In contrast to this process, what has been the main model of development in most nations?

We see that in many countries development has been based largely on the imitation of the technology and style of living of countries of greater affluence. The initiatives have been those related to 'modern technology', pursuing patterns of production which measure development through per capita incomes, increase in gross national product and certain patterns of consumerism. These may be good in themselves, but in poorer countries they lead to the advancement of a relative few. The majority of the poor are still excluded from education and from the decision-making process, and often lose their slim means of income-earning as well.

Social Action Makes A Difference

What would be different about social action which aims to relieve the conditions that exist in so many countries, and in which adult education can and should play a major role?

With social action as integral to development, people would be provided with the opportunity to determine the resources required for the development of the skills they need. The use of this process of knowledge-and-empowerment to meet people's real needs would thus include the development of their feelings of self-worth and their abilities to participate.

Self-reliant development has four elements:

- To start from the realities of the situation;
- To determine priorities in terms of local needs and resources;
- To embark on sustained efforts to mobilize available and potential resources;
- To consider foreign economic links in terms of how, if at all, they serve local priorities.

These elements appear deceptively simple. Behind them lie serious questions for ourselves. As we look at the world in which we live, whether in North or South countries, do we really wish to face the realities of the situation? Do we ever know the real situations in our countries?

How can we assist people to learn to undertake appropriate social action for their own development when we do not know how and by what means they live and what is relevant knowledge for their needs? How can we adult educators foster such learning? What do people feel are their priorities? Will we allow these priorities even to be considered? Or, will it be impossible to consider them in the political climate in which we live? These issues do not relate only to one set of countries—those of the South—but also to those of the North, as we know from our daily reading of worsening social conditions.

There are also questions to be asked about the application of 'authentic development' principles to action.

- What do we mean by the sustained efforts of people? How can we help people who appear lethargic and unable to learn to take care of their own destiny? Are we really willing to take part in this learning-enabling process and to trust people to apply what they have learned? What is meant by 'potential and real resources'—and who decides on the meaning?

- Who really wishes to engage in a long and tedious process of developing people so that they gain a sense of achievement and the ability to assume some control of their lives? Is it not easier to get foreign aid for development, to put up a few factories, declare a free trade zone and devise some other incentives? At least, it is said, people will earn some cash for a while.

- Above all, who dares to say to the countries that are willing to supply resources, such as factories and modernization imitations, 'This does not conform to our national priorities and the development of our people'?

Questions, yes; but no easy answers. However, thinking through such questions may reveal the need we all have to educate ourselves so that social action founded on the four elements cited may lead to authentic development. Part of the real test is to realize our own deficiencies.

There is no lack of knowledge at our conference of the techniques and methods of adult education. Have we not the experts of the world with us? But what we may lack is the recognition that adult education is not something created and carried out in a sterile atmosphere. It must be related to the actual and felt needs of people. Adult education is an application of living principles to the lives of women and men in which they have an active part and take appropriate action.

The Questions Are Ours To Answer

As adult educators, we demonstrate that there are individuals with the knowledge and skills to accelerate authentic development.

Our contribution can be through an educational process which will prepare for social action. Such action, assisted by adult education, has taken place successfully in the field of health care. People have learned to take responsibility for basic curative and preventative health measures. They take part actively in the process, and it is upon this participation that much of the success of primary health care depends. It is not health alone, but health as part of development.

Why, then, are there so many stumbling blocks to applying to development the knowledge of how people learn? Is it because any education that ends ignorance, and thus helps people to attack some of the root causes of poverty, savours of political action? Are we afraid to promote social action of this kind? Do we pay only lip service to enlightenment, and the enabling of people by education? Do we wish this educational process to result in a change in their condition that is truly their development? Or would we prefer that our records merely show simple statistics of adult literates? These questions are ours to answer.

People must know and understand, if authentic development is to result. What comes to mind is the example of the story of khadi cloth, a homespun material made in India by simple skills. By the weaving of this cloth, Mahatma Gandhi propagated the use of the free time and abilities of the large number of village people to meet a basic need: their clothing. Usually, they had to take out loans from money-lenders so they could buy foreign-made cloth. The use of the people's own skills in meeting a need was seen as leading to self-reliance and to breaking the exploitation to which they were subjected.

But, two things happened to the programme. Khadi cloth became very popular in Western countries and with the wealthier classes in India. The cloth became commercialized, and its buying and selling came into the hands of the relatively few. Thus, the poor still have a scarcity of clothing. What went wrong with a good idea in its transmission? Paul Tillich, the theologian, says, 'Where there is no participation, there is no communication.' You can ask yourself, was communication based on active participation lacking in the khadi cloth programme?

There are many such questions, and they challenge us to think through the how and why of social action based on relevant adult education so that development can assume a human face. For it is people who matter.

I speak, hopefully, for all of us when I say, we believe in people. People are more important than things. People are more important than systems. We believe that development is for people and that any social action which is meant to lead to authentic development must be so designed.

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6. TOWARDS INTERNATIONAL COOPERATION AND SOLIDARITY

Budd L. Hall, Secretary-General
International Council for Adult Education

> Dr. Hall spoke during the Opening Session of the conference to introduce the sub-theme of International Cooperation and Solidarity.

In introducing the sub-theme of 'International Cooperation and Solidarity', my purpose is to relate this issue to what I see as the role of adult education in bringing about a new internationalism.

The preface to my remarks is a story from Canada where our Council headquarters is located. Adult education is taken seriously in Canada, but you may not know just how seriously. The story is about Jimmy Tompkins, who was both a Roman Catholic priest and the founder-activist during the 1920's of the Antigonish adult education movement in eastern Canada. When he was hearing confessions at the local church one day, a man asked for some prayers that would gain him forgiveness for some minor sins. After his request for forgiveness, Tompkins asked the man:

> 'Do you belong to an adult education study group?'
> 'No, Father', was the reply.
> 'Do you belong to a cooperative?'
> 'No, Father'.
> 'In that case, my friend, you might as well leave; no amount of prayer will save you.'

Interlinking of World Problems

My central point is that, while we are facing a global economic and human crisis which threatens to go far beyond the economic collapse of the 1930's we, as adult educators, are just entering a new threshold of international activity. The fact that the causes of many of our problems are international in nature calls for a concomitant internationalism, a new internationalism, which adult educators can help to build, and which will bring with it more hope for progress.

I do not wish to enumerate the tragic list of human problems that lie behind our conference theme. The human face of poverty, which often includes illiteracy, poor health, death of children, constant fear of repression, loss of dignity and will, is well-known to all of us in adult education. The point to underline, however, is that never before have these major problems in the world been so interlinked, so internationalized.

As a result of major economic instruments—such as the International Monetary Fund and World Bank, trans-national corporations, internationally-controlled trade agreements and pricing formulae—the quality of life in each of our villages and towns is linked increasingly to decisions made farther and farther away. The fact that so many of our problems are international in origin and scope argues the need for an adult education movement which is international in vision and reach. Others have called this 'thinking globally, acting locally'.

If this challenge seems overwhelming, it might be helpful to recall that our meeting is but the latest in a progressive series of adult education conferences attempting to expand international cooperation and to strengthen solidarity.

In 1929, Ned Corbett, one of the Canadian delegates to the First Unesco World Conference on Adult Education, held in Elsinore, Denmark, noted that the conference gave the adult education movement throughout the world a new impetus, a larger vision and renewed hope for a world at peace.

Still later, in 1960, at the Second Unesco World Conference on Adult Education, an eloquent statement, which could serve us as well today as it did then, was issued at the Montreal Declaration. Part of it states:

> **Our first problem is to survive. It is not a question of the survival of the fittest; either we survive together or we perish together. Survival requires that the countries of this world must learn to live together in peace. 'Learn' is the operative word. Mutual respect, understanding, sympathy, are qualities that are destroyed by ignorance and fostered by knowledge.**

In 1976, in Tanzania, adult educators assembled at the first ICAE conference on adult education and development to make plans for tackling development issues. Mwalimu Julius K. Nyerere, President of Tanzania, and our founding Honorary President, told us:

> **The first function of adult education is to inspire a desire for change and understanding that change is possible. For a belief that poverty or suffering is the 'will of God' and that man's task is to endure, is the most fundamental of all enemies of freedom.**

Here, in 1982, we are together once more as adult educators. This time, in the latest, most representative group in our history—over 110 countries—to talk about international cooperation and solidarity within the specific context of the four policy working groups on this subject:

- Problems of migration and immigration;
- New Technology: the challenge to adult education;
- North/South Dialogue;
- Education and Peace.

Each issue calls for creative and thoughtful treatment because each illustrates the effects of an unbalanced internationalism: an internationalism of the powerful, an internationalism of the manipulative. Each issue is linked. Each calls for a new internationalism; an internationalism of those whose voices are not heard: an internationalism of new literates, of peasant farmers, of trade unions, of cooperatives, of the landless, and of adult educators. A few words illustrate the dimensions of our situation.

From the United Nations High Commission on Refugees we learn that more than 10 million people have been forced to leave their countries by reasons of violence and physical threat, and that there are uncountable economic refugees, who have been forced to abandon their lands, their villages, their families, because their poverty is so crushing.

In the realm of new technology, we are at the beginning of what some believe will be a transformation of society as dramatic as the industrial revolution. A change that offers both the possibilities of placing formerly exorbitantly expensive computers at our disposal, and the danger that the nature of our adult education work will become more centralized and open to control by the giant trans-national corporations.

Of the gap between the South and the North, René Dumont, the French agronomist, has said that the discrepancy between what third world nations are paid for their products, and what they must pay in return for their imports, has reached such dimensions that, unless this discrepancy is changed, we will see not isolated examples but a continuing string of total national economic collapses in the third world, nation after nation. All of us would likely agree with Jean-Pierre Cot, the French Minister for Corporation and Development, who has said, "Le développement autocentré n'est pas possible que dans un nouvel ordre économique international, mais aussi dans un nouvel ordre économique national."

In our search for peace and security, we face the situation of rising cold war tensions which grossly misrepresent the fact that our world is much more than the reflections of the concerns of the so-called super powers. The voices of people in all of our nations have been calling for the money spent on arms production to be redirected to social needs. For example, the amount of money now spent for arms in the world in one week would build and staff a fully developed national institute of adult education in every nation on earth. Why should we as adult educators be forced to argue so vigorously with our colleagues in the school system for funds? We want a say in how all our funds are spent.

The Signs of Hope

As I said earlier, there are signs of hope for change within an otherwise bleak picture. The reasons for optimism and the points of strength lie in the principle at the heart of all adult education: the ability of people to comprehend the nature of their problems and to find solutions. The new internationalism will seek answers not only from distant and isolated scholars or experts, but through the unleashing of people's own creative abilities. As adult educators, many of us have experienced the visible releasing of energy and self-dignity when people first begin to read and write, or to speak a new language, or simply find that others share a common concern.

We know that workers in textile plants know the dangers of the dust and the machines better than do industrial researchers. We know that the poor understand the damage done to their families by poverty better than sociologists. The tenants in a run-down apartment know the implications of landlord-tenant relations better than the legal schools in our universities. And we know that in matters of human survival all of us are experts and none can dare to stand above or alongside this reality.

Examples of the power of the new internationalism abound:

- The women's movement, which is powerfully demonstrating new forms of organization and analysis;
- The peace movement, which shows us ways of building workable alliances of groups with quite different political perspectives;
- The rapid growth of popular education as linked to culture and fundamental needs, which is seen so clearly in France and found also in other parts of the world;
- The dramatic expansion of solidarity work throughout the world which links specific struggles in many of our nations with others who can help—there is a role for all.

I would add to these examples the fact that, as adult educators, we have been able to build a movement which now brings together people from East and West, as well as from the South and the North. Adult education is clearly at the centre of the new internationalism. It is a critical factor in questions of empowerment of the dispossessed, in the creation and dissemination of accurate information, and in the development of the skills or organization and mobilization that are necessary to make changes.

I will close with a story from the Nicaragua Literacy Crusade that underscores the spirit of our aims. Just four weeks after the campaign had begun, word came to the Crusade headquarters that one of the groups in a village about a one-day drive from the capital of Managua had already completed the books and had been tested as being 'literate'. Reacting with a mixture of joy, skepticism, and curiosity, the Crusade officials set off at once for the village. When they arrived, a meeting was called of the literacy learners (who, indeed, knew how to read and write), the literacy Brigadista who had been their teacher, and the village elder who was the leader.

"How do you account for your success?" asked the people from the Crusade headquarters. "There are three reasons," the village leader replied. "First, because of the new policies of the Sandinista government, which have offered us our first chance to learn after 60 years of dictatorship." The Crusade officials smiled. "Secondly, because of the skill and patience of our Brigadista, who taught us." The Brigadista smiled. "And third, because we are very intelligent people."

As we gather for the new international learning of our conference, we have no lack of challenges: an unbalanced world has guaranteed our list of tasks. But, at the same time, we have unmatched skills and, as yet, untapped ideas. We have come together at a good time.

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7. QUESTIONS FOR VOLUNTARY ORGANIZATIONS

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The following is an edited translation of Prof. Dumazedier's address.

It is my task to introduce the sub-theme of the Conference dealing with the development of adult education by non-governmental Adult Education Associations (AEAs). Many questions have already been raised in opening discussions. What is the desirable balance between literacy and post-literacy, and between formal schooling and non-formal education (voluntary associations, informal education, self-teaching, etc.)? The difficult relationship between culture and the mass media gives rise to many questions. And more bitterness than hope may flow from the question of how non-governmental associations should contribute to national adult education policies.

I will deal only with what I consider to be the single central problem, which may be summed up in two questions:

- How can AEAs most usefully contribute to the cultural development of various groups and institutions within a society?
- In order to best accomplish this, how can they become more independent from government, whether or not they are subsidized?

If we are to respond seriously to these questions, we must avoid platitudes about the virtues of voluntary associations. We must all begin to question rigorously both the manifest and the hidden functions of AEAs in each society and culture.

It seems paradoxical for a sociologist to attempt to identify problems common to societies with very different levels of affluence, social inequalities, systems of power and property, and cultural traditions. Nevertheless, I will attempt to do so.

Over the last 20 years I have been called upon to examine such problems, in France, in Poland, in Abidjan, in Quito, in Montreal for 10 years, in Havana and in Sao Paulo. It has seemed to me that all AEAs have been confronted with these two questions, in a variety of guises. They manifest themselves in a variety of important and complex relationships. I will discuss five of these.

Five Major Relationships

Relationships with Government

Do AEAs reflect the diversity of ideas within a society, or only the dominant concepts of the government in power? Are voluntary associations nothing but a democratic mask for State activities? Are non-governmental associations, in reality, government institutions? If so, even if they are democratic and competent, can they, accurately and in good faith, represent the socio-cultural diversity of any society?

Relationship to State Control

An AEA, even if state-controlled, may resist arbitrary bureaucracy and technocracy in adult education, serving as a way to introduce a degree of diversity and participation into adult education. On the other hand, it may merely cover up a permanent plunder of consciousness with a facade of false benevolence and representation, hiding the dark deeds of manipulators who replace education with indoctrination.

Relationships with Foreign States

AEAs can use the services of adult education experts to inspire their members to liberate themselves from ignorance and dependence on a dead past. However, the experts, even if well-meaning, run the risk of becoming accomplices in prolonging a state of domination and cultural alienation.

Relationships with Socio-political or Religious Institutions

Even when they are genuinely grass-roots-based, many AEAs are tied to institutions such as churches, parties, businesses, or unions. These may be an indispensable source of social and cultural energy for activists.

But are AEAs innovators in institutional traditions and routines? Do they change overly hierarchical structures, acting as channels for the expression of broader aspirations? Or are they merely pedagogical subterfuges for imposing propaganda, the very opposite of respect for the individual?

Relationships with Industrial and Commercial Institutions

AEAs may be able to provide the practical and social training necessary to transform, public and private institutions so that individual human rights are respected. Or they may merely turn the aspirations of workers towards those accomplishments the institutions deem necessary for their own prosperity. If they do this, their education programmes will do nothing but dispossess workers of their legitimate powers.

Relationships within the Association Itself

Voluntary associations have appeal, but it is an ill-defined and deceptive appeal. At their best, AEAs can be an invaluable means to make people aware of the role that education can play in their own development and the development of society. They can open the way to a society in which learners themselves, at whatever level, guide their own education.

On the other hand, they can function as a hidden bureaucracy or technocracy, turning the association into an anonymous shortsighted distributor of knowledge to a passive body of citizens, whom it serves only to further alienate, and subjugate. How does this serve people's education for authentic development?

Relationships with the Media

The threat of cultural dispossession under the cloak of independent adult education organizations is aggravated by the overwhelming growth of the mass media: television, radio, cinema, magazines, journals, cassettes, video, and so on.

AEAs may be able to provide an environment within which communications most suitable for individual growth are selected. They may compensate for social inequality by unmasking the fraud of propaganda and deliberately distorted communications. They can arrange critical dialogues with media artists and journalists, and prepare the public to express itself through the media.

But the democratic revolution in the relationship between communicators and audiences is proving to be more difficult than the pioneers imagined. This makes it easy for AEAs to ignore these problems. It is tempting for them to stay aloof from the mass media, leaving their members defenseless before the formidable might of the media, with education ignored as a poor relation.

Voluntary Associations are Irreplaceable

The role of AEAs in the development of authentic education is of the greatest importance, and requires the maximum possible independence from government and other institutions.

In a changing world, ever more difficult to understand, explain, predict and control, attitudinal changes will not be brought about by governmental or institutional decisions alone, however welcome. Changes will come, above all, from spontaneous participation, from the actions of small groups and the people themselves. Voluntary adult education associations are therefore irreplaceable. This is true in all countries, in all economic systems, in all cultures, and at all levels of development. Everyone is faced with great unknowns in this changing educational process. Each of us can try to learn from the experience of neighbours, but there is no ready-made model for this type of voluntary, individual and collective self-education. It must be reinvented by each new generation, throughout life.

No countries or scholars from the North can flatter themselves they have a model to offer to the people of the South. We are all, at our different levels, in search of educational structures both within and outside social institutions. We are all learning societies on the path to development.

Voluntary adult education associations, whether in cooperation or in conflict with the educational activities of state and private institutions, must become more responsible and more creative, in order to make the fullest possible contribution to bringing about a new society. Even when they become professionalized, they must appeal more than ever to volunteers.

Freed from the constraints of political power or business, AEAs must reassert their inspiration and independence of spirit to strive throughout their lives for a sharing of the knowledge and skills needed by people of all types to confront the new age.

A great wind of change, of independence and democratic solidarity, is blowing: among innovators, researchers, educators, animators and disseminators of information in all fields. These free cultural forces will increasingly demand legal guarantees for their independence of spirit against abuses of both public and private power.

In some countries, associations have claimed the right to set themselves up as alternative power centres. Why not? Yet, this desire is not without dangers. It increases the confusion between political action, which aims to take and exercise political power, and educational action, which aims to change consciousness. There is a necessary relationship between the two: but to confuse them sooner or later proves fatal for cultural associations. We think it is better to assert the priority of cultural power, negotiating with political powers for means, institutions and laws to guarantee the independence and democratic solidarity of cultural forces.

We hope that everyone will have the courage and the patience to one day achieve these goals.

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8. BROADENING ACCESS TO CULTURE, EDUCATION AND LEISURE

Speech, by M. André Henry,
Minister of the French Republic for Leisure Time

Delivered at the closing session of the Paris Conference

In closing the proceedings of this international conference on adult education, I would like to tell you, on behalf of my government and especially the Prime Minister, M. Pierre Mauroy, the interest which France has in the issues which have been under discussion during the past week.

This interest, this attention, have been underscored by the participation of the President of the Republic, M. François Mitterrand, in the opening session of the conference.

I am especially happy that your meetings have taken place here in our own National Institute for Popular Education (INEP), whose influence has spread well beyond our borders, and which, more and more, will be playing a special role in the awakening of human consciousness. The revitalization of INEP which I have just completed will, in the future, open the way to significant developments in popular education and, consequently, in adult education.

UNESCO, INEP: the symbolic value of these institutions is especially meaningful here, and illustrates the wide-ranging implications of the issues which you have been discussing.

In his opening address, the President of the Republic made the following statement: "Cultural inequality engenders all other social injustices: oppression, discrimination, violence, and, no doubt, even hunger and poverty."

The most blatant inequality in our world today is cultural. Control of the tools of knowledge, of culture, and of the means of fully understanding them, remain in the hands of a few, who cling fast to their privilege, knowing that it is the source of their power.

So we see the importance of every idea and every action whose aim is to expand access to education. Indeed, the purpose of education is to allow the individual to choose ways to harmonize his life with an era and a society. Because it leads to an understanding of the structures and rules of social interaction in constantly changing societies, education as a source of freedom only makes sense if it is continuous.

And let there be no mistake about it: the debate on education does not belong to the affluent societies, or to social groups already crammed full of knowledge.

There can be no meaningful reflection on culture and education if it is not understood within the context of the universal problem of cultural and social dissemination, and consequently of political control.

This situation is the result of an accumulation of discriminatory practices against social categories (youth, women, immigrants) and social groups. This build-up of discrimination has created groups which are excluded from participation in the political process.

In most developed countries, society has shifted in the past two centuries from feudal structures to democratic models. However, while economic and political conditions have undergone major changes, the consciousness of the masses did not develop at the same pace. There are few people who are aware of being full-fledged citizens with any control over their society, and over their natural, economic, social, technological, cultural and political environment.

Faced with this situation, those nations that are determined to put an end to inequality are adopting solutions which, depending on their particular circumstances, range from literacy campaigns, to support of the activities of specific social groups; from mass circulation of the cultural heritage to setting up learning facilities beyond the primary education level. While the problems are generally dealt with at the national level, and solutions initiated by individual goverments, the problem is universal in scope and calls for international coordination of the efforts of governments as well as non-governmental organizations.

Any attempt at internationalizing the effort must be tempered by the knowledge that certain cultures will have an unequal chance in a swiftly moving, world-wide effort. Just as we maintain the right of every culture to universal recognition, so we must also assert their right to protection from imperialist ethnocentricity. To maintain the rights of various peoples to their cultural autonomy in terms of the transfer of know-how will mean resolving a vital contradiction:

- Free competition among cultures leads to the internationalization of those which can compete better economically, to the detriment of others;

- Dialogue among cultures depends on the political will to give each culture a chance to be universally recognized, and to contribute fully to the establishment of the human heritage.

The alternatives are internationalization of dominant cultures, or the development of a universal heritage which draws from each culture.

An interaction of cultures can only occur when each nation controls its own culture. The future of society depends on the restoration of the historical and cultural consciousness of each great human community.

Two complementary types of action are required: governmental action, and non-governmental action involving joint educational initiatives.

The first, institutional in nature, deals with structuring society, defining the scope of freedom, and determining the limits of government intervention in the lives of its citizens. Included in this framework are the free circulation of ideas, free access to the national store of culture, and efforts to promote literacy.

Non-institutional educational actions include all activities sponsored by associations and other groups which allow for the emergence of community initiatives and the free expression of differences.

This is the importance of popular education. It should be the aim of every progressive government determined to fight passivity, fatalism, and the welfare mentality to make it possible for every citizen to understand his or her life, times, and society, in order to control rather than be controlled by them.

The practice of popular education is a combination of early training and continuing education, based on the harmonization of educational methods and the progressive, continuous enrichment of educational content.

It is also based upon a diversity of sources. These may be academic, professional, artistic, social activist, institutional or spontaneous.

At the institutional level, educational policies for free choice must recognize the value of both early training in the schools, and continuing education and training. New areas of freedom in the workplace and for elected officials must also be defined. Communications systems must be improved, together with the channels through which people meet, exchange ideas, and express opinions, in both rural and urban areas.

At the non-institutional level, this means encouraging cultural identities and initiatives by associations and groups of volunteers, while ensuring that they do not fall prey to the temptations of institutionalization which would curb their dynamic.

Education and freedom are closely interrelated. A people's desire to attain knowledge and culture usually stems from its struggles for freedom. In France, these ideas were introduced by the 18th-century French philosophers, developed by the labour movements of the 19th century, given substance by the political will of the 'Front Populaire' in 1936, glorified by the resistance movements, and brought into being in a burst of hope at the time of the liberation. Adult education, given a boost by the popular education movement, is undergoing a revitalization process in France today. This is placing our nation solidly in support of all those who are striving for greater emancipation and the simultaneous establishment of individual and collective freedom.

The prerequisites of this access to education and culture are an awareness by all groups of society of their right to be full-fledged citizens in their countries, and the understanding that education is not a foreign world, immutably closed to them, but a tool with which to acquire the training needed for the full exercise of their citizenship.

There can be no free access to education and culture without free control over one's time. This is why control over time is unquestionably the most ambitious social victory to come from the popular struggles.

The first democracy in the history of humanity, born in Athens around the 5th century B.C., although incomplete and imperfect, was able to come into existence and develop only because the Athenians relied on a slave class which, by doing the manual work, created free time, and allowed their masters time for the full exercise of their citizenship.

Today, technological innovations have created, along with the risk of other kinds of enslavement, a generation of tools which are more and more sophisticated and efficient, thereby increasing our productivity in all areas of life.

Scientific progress has, in a particularly significant way in the last few decades, freed time. It has also changed our relationship with time, and with space.

However, if humankind has conquered space remarkably well in this last part of the 20th century, paradoxically, it has not yet mastered time.

Time is a precious and irreplaceable commodity. A human being disposes in a lifetime of a capital of time which is lost forever, if it is not well used.

The well-to-do, with money at their command, have succeeded in controlling time to create free time.

Tomorrow, the conquest of time for living will become, without a doubt, one of people's most urgent aspirations.

Our responsibility is to educate children and adults to recognize the value of free time, and to show that it is the essential condition for acquiring knowledge, the key to power and freedom.

The majority of people do not yet perceive free time as an opportunity.

Our countries still associate free time with false notions of idleness, an idea that does not recognize creative leisure as an essential component of life. This is why, in 1983, the Ministry of Leisure will be organizing a National Conference on Free Time, preceded by regional seminars, in order to help spread the awareness of time as a human value.

If the 19th century imposed the ambiguous idea that "idleness is the mother of all vices", today we have a responsibility to impose free time as chosen time, a factor of knowledge, and, accordingly, a factor of power.

We have undertaken an enormous task, and I have no doubt that this international conference will contribute a great deal to the thought and actions which we must undertake, together, in order to reverse the trend and give everyone, the least fortunate first, access to what Jean Vilar called "the bread and salt of knowledge".

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CHAPTER SEVEN

RECOMMENDATIONS

The major recommendations arising from the various sessions of the Paris Conference are collected together in this Chapter.

The Index of Recommendations below indicates the source of each recommendation in the main body of this report. For ease of reference, the 102 recommendations have been numbered consecutively.

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a) **Education and Work** (PWG 1)

1. A democratic and egalitarian approach to development means that lifelong education for popular participation is an essential element in development projects. Education with worker organizations is a priority.

2. In its programmes, the ICAE should use the broadest possible definition of worker, including urban and rural, employed and unemployed, skilled and unskilled. In some countries, it may not be appropriate to include professionals in this category. Education programmes should stress the collective development of workers and their organizations, as well as the personal growth of the individuals involved. They should address basic needs, such as literacy.

3. The Council must avoid the risk of diffusing and wasting scarce resources if its activities are not situated in an analytical framework addressing the root causes of underdevelopment. This requires assessing power relations both within and among nations. Geographical and technological centres exercise power over the peripheries, and any research or action which fails to take this into account may fail to meet its goals. This is particularly important in evaluation and in considering proposals for collaboration.

4. Our commitment is to the learning needs of working people. Continuing education has a special role to play in improving the quality of working life. This means encouraging personal growth, stimulating social and political awareness, and contributing to economic development. Education should enhance the critical consciousness of working people and help to empower them. Research and action undertaken by the Council should not be limited to leaders but must include the participation of a broad range of workers.

5. Certain groups of working adults, such as prisoners and handicapped workers, have received relatively little attention in traditional programming. The Council should adopt an affirmative action approach, highlighting the difficult work situations and urgent learning needs of, among others:
   - women workers;
   - migrant and immigrant workers;
   - illiterate workers;
   - unorganized workers
   - senior adults;
   - unemployed and young workers.

6. Education for working adults should become a priority for the ICAE, and a permanent consulting group should be established. It should coordinate efforts with the regional structures of the ICAE, and make a special effort to ensure that documents on the topic are translated and disseminated.

7. The Secretariat should establish a network to exchange information and later, perhaps, plan exchanges or travel-study programmes among worker organizations and educators. There might also be sub-networks on topics such as migrant and immigrant workers, worker self-management, or unemployment and youth. Such activities should be initiated only after consultation with trade unions and organizations already in the field.

b) **Primary Health Care** (PWG 2)

8. Adult education should encourage and support people to analyze their health situation, articulate their needs, and plan actions to take control of their own health care.

9. Adult education should raise people's critical awareness about the unequal distribution of resources in matters of health, and empower them to demand more effective health care, particularly in rural areas.

10. Adult education should help people to develop self-esteem and confidence in their knowledge and abilities.

11. Adult education should promote a holistic understanding of health.

12. Adult education should play an important role in the training of community health workers, particularly as community organizers.

13. Adult education associations must understand and create informed public opinion about primary health care.

14. Adult education associations should demonstrate the contribution of adult education to the goal of "health for all by the year 2000".

15. Adult education should be continually challenging concepts and processes of development which do not have the development of human beings and their health as central goals.

16. Adult educators and their institutions must renew the theory and practice of adult education to recognize its empowering role.

17. PHC cannot be implemented under current conditions of economic exploitation and neo-colonialism. Adult education should promote a new international economic order.

18. Adult education should develop global public understanding of the negative consequences of the propaganda issued by international pharmaceutical companies (e.g. the sale of breast milk substitutes).

c) **Women's Issues** (PWG 3)

19. All educational programmes must recognize women's special needs by providing support services, such as childcare. Programmes should be flexible in timing, and be held in locations accessible to women. Funding for this kind of support must be integral to all programmes.

20. Financial support must be provided so that adult education can learn from the experiences of local initiatives. Funding is required for: i) local workshops of grass-roots women; ii) inter-regional exchanges of experiences; iii) the publication of information at all levels.

21. At the international level, we strongly recommend that ICAE, ILO, UNESCO, and other international agencies provide resources for the exchange of information for women's education programmes at the regional and local levels. These agencies should also provide more funds for these purposes to non-governmental women's organizations.

22. In all conferences women must be fully represented in planning, organization, and in all subject areas and groupings. Within conferences, women must have facilities for separate meetings.

23. International gatherings should be consciously planned to have an action focus rather than remaining at the level of discussion.

24. Adult education programmes must raise the awareness of men about how women's issues will affect the relations between women and men, and about the implications of these changes for the larger society.

25. Programmes initiated for and by women should evolve out of the real basic needs of women. Women must be involved in planning, implementation and evaluation; women participants must themselves control the programmes.

26. Programmes should develop women's individual and collective capacities to analyze, organize and act upon their own situation; and to understand its relation to the wider socio-economic and political realities.

27. Local programmes should not be isolated, but should be funded as part of a larger education movement.

28. All programmes must include the organization and mobilization of women. Adult educators should not be afraid of the political role for adult education that this implies.

d) **Education for Self-Reliant Rural Communities** (PWG 4)

29. For adult education to support rural transformation, educational activities, including literacy and post-literacy, must be planned as integral elements of social and economic development.

30. Education must permeate authentic development, in a progressive spiral of education, organization, action, reflection, and further education.

31. Adult education programmes designed to advance rural communities in the path of authentic development must generate critical consciousness about situations of underdevelopment, exploitation, and human degradation, and the possibilities of changing those situations.

32. Underprivileged and oppressed rural people need technical assistance, input of resources and ideas about collective self-help, and the formation of local organizational structures.

e) Towards Total Literacy (PWG 5)

33. We support the Udaipur Declaration in its call for the eradication of illiteracy through mass national campaigns.

34. We urge international and national, governmental and non-governmental organizations to intensify efforts for achieving literacy for all by the year 2000, and call on the United Nations to declare a World Literacy Year.

35. ICAE should place greater emphasis on literacy as the core of its adult education programme.

36. UNESCO should give literacy a central place in its 1984-85 international conference on adult education.

37. The FAO and the ILO should give literacy a central place in their conferences.

38. All agencies which can help in securing funding for national literacy programmes should do their utmost in this regard. Such agencies would include inter-governmental organizations like FAO, ILO, UNESCO, UNICEF, World Bank, Commonwealth Secretariat, ALECSO, etc., as well as the funding agencies of industrialized and oil-producing countries.

39. We ask adult educators, national governments, UNESCO, and national and international non-governmental organizations to strive for Mexico-type declarations, with effective monitoring and support resources, for Africa, Asia, and the Pacific.

40. We feel that the decline of the International Institute for Adult Literacy Methods has caused a hiatus in literacy programmes, and that there is an urgent need to establish regional institutes dealing with adult education and literacy methods, and a corresponding coordination network.

41. To be effective, literacy must:

- Consider the essential needs of daily life;
- Consider people in relation to their environment;
- Start with a mother tongue and then proceed to the use of a country's official language.

42. International institutions such as UNESCO, ILO, FAO, and ICAF should support alternative organizations and programmes that truly satisfy the needs of illiterates.

f) **Interaction Between Formal and Non-Formal Education** (PWG 6)

43. Adult educators should be represented in all meetings concerned with national development planning, in national conferences and commissions on education, and in UNESCO conferences on education.

44. Adult educators should be represented on the governing bodies of the formal system of education.

45. Interaction between formal and non-formal education must not lead to too much formalization of non-formal education. In this regard, formal entry requirements should be revised. Education and accreditation must be separated, and employers should consider criteria other than paper qualifications when recruiting or promoting staff.

46. The interaction of formal and non-formal education must be based upon the concept of lifelong education. Further study is needed of the conceptual and practical problems involved.

47. Political priority should be given to creating more access to all forms of education by women and other disadvantaged groups.

48. UNESCO should be asked to programme interaction between formal and non-formal education into its 1984-85 conference.

49. The ICAE should establish a working group to pursue this topic in depth.

g) Culture and Communication (PWG 7 and Workshop 8)

50. In efforts to build national cultures, local, indigenous, and popular culture must be built into adult education programmes.

51. Adult educators should study the recommendations of the UNESCO-sponsored McBride Commission about the New World Information and Communication Order, and analyze why they have not been more widely applied.

52. The promotion of literacy among all the citizens must be a high priority to guarantee full access to all information media.

53. Popular culture and its various means of expression must be part of adult education work grounded in popular movements.

54. A number of autonomous regional networks should be formed which will define their own programme and communication structure and develop their own sources of funding. The following regions are proposed. Asia: Southeast Asia, South Asia; Africa: West Africa, East/Central Africa, Southern Africa, Arab region; Caribbean; Latin America; North America; Europe.

55. A full-time inter-regional coordinator, based in the Third World, should assist in developing the network and promote exchanges between regions.

56. The network should be funded as a practical solidarity activity by the popular theatre movement in North America and Europe.

57. The Third World Popular Theatre Newsletter should be produced and distributed from a central location to simplify mailing, while maintaining its decentralized, rotating editorship.

h) Action of the Non-Governmental Sector in Policy Formation for Adult Education (PWG 8)

58. Adult education associations, in interaction with the State, should play an essential role in responding to the needs of social groups and movements.

59. The willingness of non-governmental organizations to cooperate with the State requires that the State in turn recognize the right of non-governmental organizations to have access to public and private finances.

i) **Education and Peace** (PWG 9)

60. ICAE should support its global Adult Education and Peace Education network so that it can become a catalyst for national and international solidarity. Member associations should establish the broadest possible linkages to promote peace.

61. All member associations of ICAE should promote peace education as one of their most urgent tasks. Peace education, through both traditional and innovative methodologies, should pervade all levels of learning. Member associations should promote all supportive activities, such as materials production, training, research, etc.

62. All member associations should organize citizens groups in discussions, to create awareness of non-violent peace keeping methods, and of the implications of large national defence spending.

63. Member associations should seek support among media personnel, and access to media systems, for peace education.

64. ICAE and member associations should promote the study of liberation movements, and provide support for their peace processes.

65. All member associations should familiarize themselves with the New International Information Order.

66. ICAE should focus attention on the implications of video and other games which promote violence. Member associations should mobilize public support against the production and dissemination of such materials, and promote the development of alternative activities which promote peace.

j) The North/South Dialogue (PWG 10)

67. Adult educators should stress the interdependence of the world, emphasizing future action rather than the past.

68. The psychological and attitudinal dimensions of the Dialogue should receive more attention, in addition to the economic and political aspects.

69. Adult educators should promote the spirit of cooperation which exists in Third World countries.

70. Adult educators should develop new approaches and techniques for the North/South Dialogue. Various strategies should be explored to transmit and use information about the Dialogue.

71. Adult education programmes should be sensitive to the role and problems of women.

72. Adult educators should encourage exchange visits between ordinary people in the North and South.

k) New Technology: The Challenge for Adult Education (PWG 11)

73. Adult education movements must launch a public debate on the impact of new technologies, as a basis for involvement in the decision-making process about the choice and application of appropriate technologies.

74. To develop means to control new technology without rejecting it, adult education associations should mobilize adults for social action in defence of individual rights, privacy, protection of jobs and working conditions, access to accurate and adequate information, and a society based on conviviality and participation regulated by the values of its own culture.

75. The ICAE must promote research, the exchange of information, and the production of materials, concerning the introduction of new technologies in all parts of the world. This research should be conducted in close relationship with the people most directly affected by these technologies.

76. The ICAE should take an active part in assisting Third World countries to master the technologies they need for their development, within the emerging new international division of labour.

77. The ICAE should promote:

- Re-training programmes, to be expanded as new information technologies are introduced. This is necessary if individuals are to control the technologies and the decision-making processes concerning them.
- Training programmes for new high skill-level jobs, as technological innovations render some jobs obsolete.
- Comprehensive basic education programmes to communicate information about the new technologies.

78. The ICAE must recognize that information and discussion about new technology and its social implications are an inseparable part of basic education. In countries where new technologies are introduced or are about to be introduced, governments should fund campaigns to inform the whole population about the characteristics and impacts of this technology. On the model of literacy campaigns, agencies should be set up and required to report on their work within a given period of time.

i) Problems of Migration and Immigration (PWG 12)

Countries receiving immigrants should:

79. Help immigrant communities to provide their own study centres, where they may analyze their needs and plan their own education and training. Support should be equal to that given nationals, with a minimum of state interference. This recommendation applies equally to women's education.

80. Encourage interaction of their nationals with immigrants, and engender an awareness of the riches produced by cultural pluralism. Immigrant scholars and artists should be used fully.

81. Design educational programmes for the general public and professionals on the ways of life and traditions of immigrant communities. These should be taken into account in town planning, building, and social services.

82. Ensure equity for immigrants in social, economic and cultural life.

83. ICAE should develop a programme on adult education relating to immigration and migration, to address the need for:

- Education for both immigrants and citizens on immigration-related issues;
- Equal education for women and men immigrants, with additional opportunities to address the special needs of women, and conscientization for both men and women on the issue;
- Adult education to influence policy formulation to guarantee the rights of immigrants to retain and develop their own culture and language, and to stay in contact with their compatriots at home and abroad;
- Awareness of the problem of alienation caused by returning immigrants bringing higher salaries and status than those of their compatriots.
- The full interaction of immigrants and nationals: learning together, teaching together in teams, and collaborating in creative endeavours.

84. The "problems" of migration and immigration should be viewed as intrinsic to those of repressive regimes, North/South inequality, and violent or "deprivational" wars.

m) History of Adult Education (Workshop One)

85. A comparative history network should be set up within the framework of the ICAE.

86. A brief survey should be written in each country represented in the network of areas researched and those needing attention. A selection of these surveys, together with a brief discussion of the conceptual problems involved, should be offered as an article to Convergence.

n) Participatory Research (Workshop Two)

87. ICAE should strengthen the Participatory Research network by giving direct financial support to the Regional and National Coordinators for the organization of workshops and other networking activities.

88. ICAE should continue supporting the publication of material emanating from the network, by strengthening links with international publishing houses on a regional basis.

89. ICAE should look for funds to translate the PR literature it has published into English, French, Spanish and Arabic, for wider dissemination throughout the PR network.

o) **The Education of Adults in Prisons (Workshop Three)**

90. ICAE should give attention to 'Prison Education' for an experimental period of three years.

91. ICAE should ask UNESCO to include Prison Education in the Agenda for its forthcoming World Conference on Adult Education.

92. ICAE should ask UNESCO to make representation to the International Criminology Association to include Prison Education on the agenda of its 1985 World Conference in Rabat, Morocco.

p) **Adult Education and the Older Adult (Workshop Four)**

93. ICAE should expand its Committee on Education and the Older Adult to carry out the activities in the Older Adults programme adopted by the Executive in 1981, together with activities suggested by the Workshop.

94. ICAE should participate in any networks or activities set up to carry out the education sections of the Plan of Action adopted by the World Assembly on Aging in July, 1981.

q) **Evaluation and Participation (Workshop Seven)**

95. ICAE should set up a working group on appropriate evaluation for adult education programmes.

r) Adult Education in Support of Indigenous Peoples (Pre-Conference Workshop)

96. The ICAE and its member associations should support further developments and initiatives in adult education for indigenous peoples.

97. The ICAE Secretariat should develop an Indigenous Peoples' Adult Education Network.

s) Economic Development, Worker Self-Management and the Role of Adult Education (Special Session 1)

98. Worker self-management and ownership should be an important focus within ICAE's Workers' Education Programme.

99. A decentralized international 'sub-network' should be established of people and organizations interested in this subject. The Twin Streams Educational Centre should serve as the initial clearinghouse, with the assistance of ICAE and participants in the special session.

t) Adult Education and Poverty (Special Session 2)

100. National and local adult education associations should associate themselves with efforts of governments to meet people's basic needs, trying to ensure that such programmes reach those for whom they are intended are not subverted to the benefits of middle men.

101. Adult education associations should assist the longer term reduction of the causes of inequality, especially through redistribution of powers, by providing adult education which helps the poor to organize and to obtain their rights.

102. ICAE should enable the Research Consortium to publish a modest newsletter reporting (through national associations) specific adult education efforts for the reduction of poverty in different countries.

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VRAI DÉVELOPPEMENT

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1. **Institut National d'Education Populaire**, the site of the conference at Marly-le-Roi.

2. **Nita Barrow**, elected President of the ICAE at the General Assembly, with **Budd Hall**, Secretary-General.

3. **Bernard Smagghe**, Secretary-General of Peuple et Culture.
   Philippe Avenier, Conference Secretary (L)
4. From right to left: **François Mitterrand**, President of the Republic of France; **Budd Hall**; **Robert Gardiner**, outgoing president of the ICAE; **Jorge Serrano**, of the Center for Economic and Social Studies of the Third World, representing **Luis Echeverria**, honorary president; **Malcolm Adiseshiah**, ICAE past-president.

5. From left to right: **Ed Gleazer**, ICAE Treasurer; **W.M.K. Wijetunga**, ICAE executive member; **Leena Fogelholm**, Finnish Association of Adult Education Organizations; **Helena Kekkonen**, Secretary General, Finnish Association of Adult Education Organizations and coordinator of ICAE's Peace Education Network.

6. Some participants at a group session.

7. **Alexandre Vladislavlev** (left), ICAE vice-president for Eastern Europe; **Bert Hepworth**, ICAE special representative in Ottawa.

8. Some participants at a PWG session.

9. Performers on medieval instruments entertain participants.

10. Mural created by a group of conference participants and artists in the town of Marly-le-Roi.

11. A PWG in session.

12. Peuple et Culture workers putting out the daily journal.

13 14 Some scenes outside the formal conference sessions.

15. **François Mitterrand** addressing the opening session of the conference at UNESCO headquarters.

16. **Amadou Mahtar M'Bow**, UNESCO D.G., speaking at the opening session.

17. **André Henry** (left), with **Robert Gardiner.**

18. Participants listening to the opening addresses.

19. Executive Committee meeting: From left to right: **Yusuf Kassam**, Director of Programmes; **Robert Gardiner**; **Budd Hall**; **Chris Duke**, Associate Secretary-General.

20. A P.W.G. in session.

21. Participants.

22. A scene at the closing session.

23. **Myles Horton** (centre), Founder of the Highlander Centre, U.S.A., recognized at the conference on its 50th anniversary; with co-worker **John Gaventa** (left), and **dian marino**, Canada, one of the mural artists.

24. From left to right: **Paul Mhaiki**, Director of UNESCO's Literacy, Adult Education & Rural Development Division; **Budd Hall**; **Malcolm Adiseshiah.**

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